

The Missionary Intelligencer.

VOLUME XXVI.

DECEMBER, 1913.

NUMBER 12.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

A NEW DAY.

WE are in a new day. The old is passing. These are really startling times. We witness the march of the most stupendous events ever seen in the world's history. The world fairly quivers with expectancy.

This new day is one of gigantic moral enterprise. God has opened out all the doors of the world. He is placing before His people tasks the like of which were never before seen.

The Church of God has men and money as at no time before. We have been schooled and trained in many ways for a world-wide service.

All our plans must be enlarged. We can not do the present tasks with the programs of other days. *Enlarge-*
ment must be written over all our present and future efforts.

The signs of the time, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer the world.

Financial Exhibit.

The following reveals an exhibit for October of the receipts for Foreign Missions:

	1912.	1913.	GAIN.
Contributions from churches.....	69	65	*4
Contributions from Sunday-schools.....	40	34	*6
Contributions from C. E. Societies.....	59	59	...
Contributions from individuals and Million-Dollar Campaign Fund.....	49	50	1
Amounts	\$7,018 73	\$7,434 82	\$416 09

Comparing the receipts from the different sources shows the following:

	1912.	1913.	GAIN.
Churches	\$2,352 40	\$2,656 56	\$304 16
Sunday-schools	734 40	631 49	*102 91
Christian Endeavor Societies	565 07	548 96	*16 11
Individuals and Million-Dollar Campaign Fund	2,265 08	3,290 49	1,025 41
Miscellaneous	157 62	292 32	134 70
Annuities	50 00		*50 00
Bequests	894 16	15 00	*879 16

*Loss.

Gain in regular receipts, \$1,345.25; loss in annuities, \$50; loss in bequests, \$879.16.

The friends should remember that the receipts are not generally large before March. It behooves every one, therefore, to do their best now. The missionaries must be paid month by month. They must meet their financial obligations before the heathen world. We hope any churches that have adopted the "Budget Plan" will forward their offerings monthly. Send to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

"I ordained thee a prophet unto the nations." (Jer. 1: 5.)

Christ's specific command to pray for labor is one that many Christians are not obeying.

"I can not tell you how much I enjoy THE MISSIONARY INTELLIGENCER. Can hardly wait to read them."—Mrs. C. H. Henderson.

We are especially fortunate in being able to present a number of strong articles in this issue of the INTELLIGENCER. They will repay a careful reading.

No preacher can give out to the church on missions more than is in him. If the preacher is interested he can interest others, otherwise he can not.

The appeal for men to go to India, by D. O. Cunningham, in this INTELLIGENCER, ought to stir the blood of many of our young men. It is a great appeal.

"A great feast comes to me every month when THE INTELLIGENCER arrives." This statement is from a letter written by W. O. Moore, of Indianapolis, Ind.

F. Ellsworth Day, minister of the church at Highland, Kan., which church supports O. F. Barcus in China, says, "The church is happy in the increased interest."

The churches are looking for better *methods*, while God is looking for better *men*. Without the spirit of the Lord in our work, failure is written over all our attempts.

When making a missionary address, give *information* rather than *exhortation*. An audience is always interested when it is learning. The facts of missions make a strong appeal.

Many churches are already casting their eyes toward the March Offering the first Sunday in March. Let us join hands in making it a great day. No church can afford to neglect it.

If your church has adopted the "Budget Plan" for missions, do not fail to make an "every-member canvass" before January 1st. This is absolutely essential to success for a budget.

Are you planning for mission-study classes in your church? The new books and helps are fine. A selection of studies is offered that will surprise you if you have not seen it. Send for announcement.

Very interesting new plans are being worked up for Children's Day. The exercise is to take a new turn this year and will have in it a most interesting demonstration on mission life. Begin to plan for Children's Day.

On the 29th of July, Edmund Gole, of Sydney, Australia, died suddenly. Edmund Gole was a true man of God. He was loyal to the church and all its interests, and loyal to the great cause of world-wide evangelism.

One of the striking sentences from Judge Frederick A. Henry's address at Toronto was the following: "Not until a church shall be ashamed to give more for self than for others, will it be fulfilling Christ's exhortation, 'Freely ye have received, freely give.'"

Our Sunday-schools in England are planning to use the Children's Day Exercise for this year and take the offering in the schools. Mrs. Buckner, of Southport, who is helping to plan the observance of the day, has already sent for the supplies.

It will be worth your while to read the interesting article in this number by Miss Edna Eck, of Bolenge, Africa. She has been home on furlough for a few months only, and is already asking that she be allowed to return to her field of



TABERNACLE CHURCH, LINCOLN, NEB.

E. J. Sias is the pastor. The church plans for a new building. This church became a Living-link in the Foreign Society in September, 1913.

work. Miss Eck gives a fascinating account of her impressions of Africa as a mission field.

The total receipts for the past year show an increase of \$33,454, but the General Fund reveals a deficit of \$41,146, or \$12,559 more than the year before. We ask the friends to please increase the offerings and help to wipe out the deficit.

The Christian Endeavor Societies may be counted upon to do their full share in the program of the world's evangelization. Their great interest in our splendid Damoh Orphanage has been a constant encouragement since first the work was started.

Thus far no medical missionary has been found to go to either Africa or China. The Society asks the friends of the work to pray the Lord of the harvest to stir up some of the ablest young physicians in America, so that they will volunteer for the fields where the need is so great.

Land has been bought in Manila for the new college. Also property has been bought for the new hospital. Bruce L. Kershner, referring to the purchase, says: "I am very glad of this, especially as the location is that which we have always regarded as first choice. The hospital site, too, is first-class."

During the year October 1, 1912, to September 30, 1913, the church at Hopkinsville, Ky., raised and expended \$13,949, and of this amount \$5,657 was given for missions and benevolences. This is a great church. H. D. Smith, the minister has been in that service for about seventeen years. The membership is now 951.

We renew the slogan in the watchword, "*\$500,000 for Foreign Missions by September 30, 1914.*" The mark ought to be reached this year. The growing work demands it. We are more than able to give it. If we give it we will be enriched thereby. Our growth as a people requires this task. Only con-

stant giving keeps the soul from shrinking.

On the front of the Turner Tabernacle, in Washington, these words are found: "Ge ye into all the world and preach the gospel to every creature." One strong man was led by reading this text to give himself to Christ. He had read and heard the same text many times, but seeing it on the end of the building, he was impressed by it as never before.

By a very unfortunate blunder in the office of the Foreign Society, the good church at Elliott, Iowa, was credited with only \$11.50, when it should have a credit of \$1,150. The Sunday-school gave also \$50, and the Endeavor Society \$25, making a total from that church of \$1,225 for the year ending September 30th, 1913. Dr. R. C. Logan is the very efficient missionary treasurer of the church. He is prompt and business like. This church has great pleasure in having A. E. Cory as its living-link.

Are you using the missionary prayer topics and little monthly missionary programs in your Bible school each Lord's day? It will help the missionary interest of your school to do so. Use two minutes in the opening or closing exercises for the missionary prayer topic. Appoint some one to be responsible for it, and have him say a few words in explanation of the topic, and then lead the school in prayer.

If it is worth while and necessary to carefully organize and prepare for an evangelistic campaign, is it not quite as important to leave no stone unturned in preparing for an every-member canvass for missions? One is setting things in order for a local soul-winning campaign, the other is preparing for a worthy share in the evangelization of the whole world. If you are planning for the every-member canvass, send to the Foreign Society for helps and literature to help you in the campaign.

Now is a good time to consider the Annuity Plan. Many people are re-

adjusting their financial matters the first of the year. Money placed with the Foreign Society on this plan insures a certain, safe, definite income for life. And best of all, the money goes at once into the Lord's work. A number of friends have made more than a dozen different gifts by this method. This is proof that they are well pleased. It is a good way for a person to administer upon his own estate. It is better than a will. No danger of a legal contest. We would be pleased to hear from friends who may be interested in the question.

The Alliance (Ohio) Sunday-school has a fine plan of making the most of its birthday offerings. A regular birthday list of the whole school is kept on the cards of a filing cabinet. The name of each scholar and birthday date is kept on these cards. A birthday secretary looks after the list each week and mails a notice to all persons having a birthday that week, asking each to come with his birthday offering of at least a penny for each year he is old. The plan works

splendidly, and more than \$100 has come in this year in this way to be added to the Children's Day offering. What a great sum could be added to the missionary offerings if each school had such a plan!

Giving for local church expenses is a limited field for investment of one's money. There are certain fixed charges for the church's work which do not need to be excluded. However, when it comes to Foreign Missions, there is no limit to the need. There are no fixed charges here. In every field there is distressing need for far more money and men. Many people may not feel that the local church offers them a religious investment beyond a certain limited amount. They should not stop, however, with this small realization of stewardship. Out beyond the local church is a great, big world, where the opportunity for investment for God is unlimited. To refrain from giving to this work is to stultify one's stewardship and inhibit growth in grace. The world's need for Christ makes an unlimited draft upon every giver's possibility of bestowment.



CHRISTIAN PREACHERS IN AUSTRALIA.

1. T. H. Clark. 2. W. R. Hayes. 3. J. W. Parslow. 4. J. Mudfort.
6. W. Brooks. 7. H. E. Quire.

GOOD RECORD.

The following is the record of the High Street Church, Akron, Ohio, for Foreign Missions for the last five years:

	CHURCH.	S. S.	TOTAL.
1909	\$850 00	\$392 08	\$1,242 08
1910	1,060 22	600 00	1,660 22
1911	1,250 48	675 36	1,925 84
1912	873 89	638 70	1,512 59
1913	1,111 31	700 00	1,811 31

This church now supports the station at Shanghai, China. A number of our stronger churches could assume the support of a station and be all the stronger for the task.

THE DEFICIT.

There is a deficit in the General Fund of the Foreign Society. The total receipts are larger year by year than the outlay, but the General Fund has been overdrawn. And this is not because the receipts are less, but because the work has grown so rapidly on the fields that the expenditures are necessarily larger. For example, last year sixteen new missionaries were sent out, the largest num-

ber in any one year in the history of the Society. The traveling expenses and outfit had to be borne. This was a large item. Last year, also, we had seven more schools than the year before, with an increase of over two hundred in attendance. The missionaries acquired twenty more school buildings than the year before. These cost money. The medical department treated 7,429 more patients than the year before. The work expands in every direction.

AN ADDED REASON.

The Board of Ministerial Relief has delightful fellowship with the Foreign Christian Missionary Society in assisting disabled missionaries and their widows. This is done without changing in any way the close and intimate relations existing between the missionaries and the Foreign Society.

And this is an added reason why every church and Sunday-school should observe Ministerial Relief Day, the Lord's day before Christmas, and send to the Board of Ministerial Relief, 120 East Market Street, Indianapolis, Ind.

The Great Message.

Apostles of the risen Christ, go forth!

Let love compel.

Go, and in risen power proclaim His worth,
O'er every region of the dead, cold earth,
His glory tell!

Tell how He lived and toiled, and wept below;

Tell all His love;

Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote
our foe,

Then rose above!

Tell how in weakness He was crucified,

But rose in power;

Went up on high, accepted, glorified;

News of His victory spread far and wide,
From hour to hour.

Tell how He sits at the right hand of God

In glory bright,

Making the heaven of heavens His glad
abode;

Tell how He cometh with the iron rod
His foes to smite.

Tell how His Kingdom shall through ages
stand,

And never cease;

Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of Peace!

—HORATIUS BONAR.

EDITORIAL.

The Missionary Days.

The missionary days have been of immense value to the work, and should on no account be discontinued. Where the missionary budget is adopted and the duplex envelope is used, the days should still be observed for educational purposes. The first Sunday in March gives the minister an opportunity for setting forth and emphasizing the work of the Foreign Society; the first Sunday in May affords him an opportunity of magnifying the work of Home Missions; and so throughout the year. These days have a place in the consciousness of tens of thousands of our people, and on the days that have been observed so long they will expect to hear something about the interests the days represent.

It will be found that in the every-member canvass some members will not agree to make an offering for Missions every week in the year. They have not been accustomed to that method, and they are not prepared to adopt it. It will also be found that the every-member canvass will not reach all; some will be sick and can not be approached, and some will be away from home at the time the canvass is made. All such should hear about the work and should have a chance to give. If the days are not observed, the chances are that all these will not give anything.

Not only so, but the days should be observed for the benefit of new converts, and for the benefit of strangers who may be present, and for the sake of the outside people who will give something if they are informed as to the nature and extent and needs of the work. It will be a tremendous loss to the cause of Missions if the days are treated precisely as the other Sundays of the year.

The records of the Foreign Society show that in many, if not in most, of the churches that have adopted the duplex envelope less money is received than was received before. This is not because the new method is defective, but because it has not been thoroughly worked. No method will work itself. The offerings were smaller than before because the duplex envelope was supposed to possess some magical power. There was less education and less concern because there was less education, and, naturally enough, the offerings were smaller. Reliance upon any method is certain to lead to disappointment.

The churches that use the duplex envelope should know that it is not a labor-saving device. The fact is that if the duplex envelope is to yield satisfactory results, more work must be done by the minister and the Missionary Committee than was done under the system it displaced. There must be line upon line, precept upon precept, here a little, and there a great deal. The need of systematic and proportionate and sacrificial giving must be kept before the churches until they give as did those churches of whom the apostle spoke when he said, "To their power I bear witness, yea, and beyond their power they gave of their own accord."

It is believed that the time will never come when the great missionary days can not be observed with great profit, or when they can be neglected without serious loss to the work of the Kingdom. However that may be, it is certain that they can not be neglected *now* without a marked falling off in the receipts.

By all means let the great missionary days continue to be worthily observed.

Progress of the United Missionary Campaign.

About twenty teams of speakers are out in this great interdenominational campaign, and they report deep interest on the part of the churches as they go from city to city. The pastors and church leaders seem anxious to inaugurate the plans for better financial methods in the congregations. Practically every city visited will plan for the simultaneous every-member canvass for missions and benevolences in March or earlier. Many towns surrounding the Conference cities will also join in the canvass. The leaders in the campaign are advocating that, where the church finances are not in shape, and this stands

in the way of a strong missionary canvass, the two canvasses should be made at the same time. The United Presbyterians found this very successful last year. In their nation-wide canvass they were able to increase their missionary contributions \$1.12 per capita, and at the same time their contributions for church expenses \$1.07 per capita.

The main thing in the success of the campaign will be to get the canvass thoroughly done. There should be a carefully prepared campaign in the local church leading up to the canvass, and the canvassers should be well trained for their task, so that they can go out and do their work well.

How Not To Use the Duplex Envelope.

The duplex envelope is a means, and not an end. It is an excellent little device for simplyfying the collection of missionary money, but it is not a royal road to missionary success. Of itself it is about as helpless as any paper envelope; with the right kind of a campaign first, it is a most convenient and helpful device.

This kind of envelope is very useful, but many have made the mistake of thinking that the introduction of the "duplex system" would settle all the missionary problems of a church. No greater mistake could possibly be made. In fact, we are sorry to say that in quite a number of our churches where it has been introduced, the missionary offering has sadly fallen off. This is not due to the kind of envelope, but usually to the fact that the plan being new and untried, too much has been expected of the envelope itself. The duplex envelope presupposes a careful educational campaign and an every-member canvass, without which it is impotent.

Every few days a letter comes to the office saying, "Our church has adopted the *duplex-envelope* plan." We are sure that it is a mistake to adopt the duplex-envelope plan as it is often done in our churches. It is beginning at the wrong

end. *Adopt the every-member canvass for missions.* If this is done, then make the canvass a thorough one with the pledges on the weekly plan, and adopt the duplex envelope as the device in which the offerings may be received. The every-member canvass for weekly gifts to missions is the important thing, just as plowing and sowing and reaping are the important things about a harvest, instead of the particular kind of machinery used with which to cut and thresh the grain.

The writer recently visited a strong church where the duplex envelope had been used the year before. The church had sent just one-sixth as much for missions as formerly. What was the reason? There was no educational campaign for missions and no every-member canvass. The announcement was made several times that the duplex plan would be introduced; that was all. The missionary days with their education and inspiration and appeal had been abandoned, and nothing had taken their place. No weekly pledge had been solicited for missions. Everything had been done without plan or organization, and the result was missionary demoralization. We can not help feeling strongly on this subject, because we have seen so much

harm done by trusting in the duplex plan as an end in itself. Always precede the introduction of the duplex envelope by the vastly more important thing—the *every-member canvass for missions*.

Weekly giving for missions is Scriptural and spiritual. Being such, it must have a worthy basis of preparation. The correct order is:

First, Educational Campaign on missions.

Second, the Every-Member Canvass for a definite pledge for missions on the

weekly plan, using the duplex envelope, or some similar plan, for missionary payment.

The Foreign Society can furnish helpful, free printed matter on how to conduct the canvass.

It would be well for every church to plan for the March Offering. Even if weekly giving has been introduced, the day should by all means be observed for educational purposes and to give those not contributing to missions on the weekly plan an opportunity to give.

Why an Annual Every-Member Canvass for Missions?

1. It brings the duty and privilege of extending the Kingdom directly to the personal attention of every member of the congregation.
2. It enlists from two to ten times as many people as are likely to give regularly, unless the canvass is made.
3. It supplements most helpfully statements concerning world-wide missions made from the pulpit.
4. It gives an opportunity to answer the questions and remove the misunderstandings of some members of the congregation.
5. It dignifies the missionary cause in the minds of all as something worthy of careful consideration and generous giving, rather than something to which one's odd change may be given occasionally.
6. It educates the canvassers and develops them into missionary advocates.
7. It stimulates church attendance.
8. It sometimes wins back members of the congregation who have become negligent.

What Think Ye of This?

One church in the State of New York has increased its missionary offerings 600 per cent in nine years. In 1912 it raised a \$40,000 debt in forty minutes.

This church has just recently made an "every-member canvass." The number of contributors jumped up from 350 to over 700. The total amount raised was \$18,000, an increase of about 26 per cent. The work was accomplished one Sunday afternoon between 2.30 and 7.30. The canvass was conducted by seventy-two men, going two by two. The most prominent men in the church were among the canvassers.

The following was their slogan before starting on the canvass: "One dollar a second; \$60 a minute; \$3,600 an hour; \$18,000 in five hours.

*"Be at home to welcome them;
Be in the spirit to help them."*

The following mottoes were used:

"No man has done his duty until he has done his best," and

"From every man according to his ability, to every man according to his need."

The preparation for this every-member canvass was complete in every detail. For a month previous to the canvass a campaign of intensive education had been conducted.

These facts are learned from "Men and Missions:"

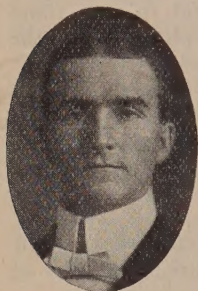
Let your church go and do likewise.

Most churches that fail by the "Budget System," and some do, fail for lack of the "every-member canvass."

CONTRIBUTED ARTICLES.

Letter Concerning R. Ray Eldred's Death.

September 13th the cablegram came telling of the accidental drowning of R. Ray Eldred in Africa. Letters have arrived telling the particulars concerning



R. RAY ELDRD.



H. C. HOBGOOD.

his death. Mr. Eldred and Mr. H. C. Hobgood were on a long journey, preaching the gospel in the native villages when the sad accident occurred. They had traveled hundreds of miles through the forest, visiting missionary outposts and preaching in many new places where the Word of God had not gone before. The letter from Mr. Hobgood was written to Mr. and Mrs. Hedges, who are located at Lotumbe Station, from which point the long journey was begun. We are giving the whole letter, so that all the details may be known. Added words are unnecessary—indeed, our hearts are too heavy to add them. One needs but to read Mr. Hobgood's letter and those from the others to know of what material our Congo missionaries are made. R. Ray Eldred died at his work while he was in brave self-forgetfulness carrying the message of God's love into the remote regions. The experience which resulted in his death was not an unusual one in the work of our African missionaries. H. C. Hobgood with aching heart wrote the letter, that the other missionaries might know the sad news, and then stayed bravely at his post in the lonely forest village, that the work might not be hindered.

The steamer *Oregon* is too long to

turn around in these small, swift rivers. We must have a smaller, auxiliary launch to navigate in these places. The words of Mr. Hedges about the need of such a boat are all too true. Bert Wilson, Herbert Smith of Africa, and Dr. Dye are now among the West Virginia churches presenting the needs of the launch. The people are responding gladly, and the sum needed, \$5,000, is nearly subscribed. The launch will be sent to Africa at the earliest possible moment.

The following is a duplicate of letter received by Mr. Hedges from Mr. Hobgood, September 12th, 3 P. M.:

TUMBA, CONGO, AFRICA, Sept. 4, 1913.

DEAR MR. AND MRS. HEDGES:

With a heavy heart I write at this time. Yesterday at noon Mr. Eldred was drowned in the Lokolo River. We had come over a very bad path, the last half-hour of which was black mud, when we reached the river. We wanted to cross to the town of Eyengo, but the town is a half hour back from the river, and there was no canoe close. The men tried to call some of the villagers, but could n't make them hear; so my washboy and some half dozen other workmen swam across, intending to go hunt a canoe. In talking about the men crossing, we both expressed confidence in our ability to swim over. I said I would n't mind trying it in the morning or late in the evening, but that I did n't guess it would be wise to try it in the heat of the day, when we were hot from our journey. He replied that we had cooled off till our journey would n't hurt us.

In a minute we had decided to swim across. The river is something like 125 feet deep there, and very swift. To allow for the current, we went out the distance of the crossing above the beach where we intended to land. I removed my shoes and outer shirt to escape their fearful drag on me. Mr. Eldred removed only his trousers, keeping on his light, rubber-soled shoes. I told him he could swim better without them, but he thought he did n't need to take them off.

We struck out and, being the faster

swimmer, I passed on some distance ahead. We found the water exceptionally cold and the current swifter than we had thought. I swam pretty fast, taking care only not to overexert myself. I was just getting out of the current, and was some thirty feet ahead, when I heard him speak. I looked around to hear what he had to say, when he repeated, "Hobgood, don't get too far away." He spoke very quietly and showed no sign of fear. I hurried back to him, for he was still in the swiftest current. As I came up he said, still very quietly, "I suspect you had better help me a little." I had already caught him under the armpit with my left hand, which left me only my right hand and feet to swim with. He was still swimming pretty strongly, but I saw that I could n't get him out alone if his strength failed; so I called sharply to the men who had crossed, to hurry in and help. One of them grasped the situation and plunged in, but he had put on his shirt after crossing, and this entangled him a little, so that he stopped. I called sharper, and he came on. When he was still ten feet away I saw Mr. Eldred's mouth go under, and he drew in a little water. I made a hard effort to raise him, and we both started under. My strength was about gone, so I saw the only chance was to get him to Bosako in a hurry; so as we started down I shoved him forward as hard as I could, drinking in a big gulp of water as I did so. Bosako reached him. They were now within fifteen feet of the bank, but the water was yet deep. As Bosako pulled him forward, Mr. Eldred, apparently as his last conscious effort, tried to reach firm footing, but the water was over his head, and he began sinking. Bosako shoved him forward to a strong Longa workman who was rushing out, and he pulled him to a standing position in shallow water. As soon as I could get out we dragged Mr. Eldred out, and I immediately placed him face down and tried to force the water from his lungs. I don't think he had ever gotten more than a half foot under water, so I at first thought he had very little water in his lungs.

After trying to get the water out I turned him over and began working his arms to try to start artificial respiration. Four times I tried to force out the water, following each trial with an effort to start artificial respiration. I got out only about a teaspoonful of water. After half an hour I got artificial respiration started. I ascertained that his heart was still beating freely. Then for about two hours we kept respiration going, I working one arm, and the

workmen following my movements with the other. When we got respiration started I thought we would win the fight, nor did my hope begin to wane for an hour and a half. But not till his pulse had stopped entirely and his respiration failed did I give up the fight. In the meantime one of the workmen had found a canoe, and the rest of the workmen had crossed with the goods. All the time we were praying help from the Heavenly Father.

We wrapped the body in blankets and placed it on a boanga in the canoe. A little before four we started down, because I wished to bury the body here at our mission. Last night we slept in the woods. From the strain of those hours of effort to restore life I was a little sick, but am about to get straightened out again. We buried the corpse here this afternoon. We had no boards to make a coffin, so had to use a covering like the boanga, wrapped around the body.

I am sending this by two strong men overland, and they will reach Lotumbe in six or seven days. I wanted to send a small canoe to make the trip in three or four days, but could n't get one. Entongo you will know, the other is one of Mr. Eldred's men. I am keeping all the others back to paddle the big canoe down.

I think it best that I stay here and finish the work with inquirers and helpers. That will take me until Sunday, the 14th. Then I will cross to Wafania and come on down river, perhaps reaching Lotumbe by Monday, the 22d.

Up here the State is pressing the people for tax; so many of them are in the forests hunting rubber. One chief, who had fifty wives, has put away all but one, and will be baptized. There may be as many inquirers as we had at Lotumbe the last time; so you see I have lots of work to do. I can't leave without doing it, in spite of my great inefficiency in the language. The work here is growing marvelously. Except for Mr. Eldred's untimely death, this trip would have made an impression which years could not efface. But it has already done great good and has strengthened our work in this locality, both in its appeal and in its dignity.

Let us pray the tender watch-care of the Father over the little Eldred children, and that some one may speedily come to take up the work which Mr. Eldred has left. In the Longa and Lotumbe fields he was loved and greatly respected. He has been a strong man in our work. I pray that I may be able to close the work here so that there shall be no great loss. I can not hope

for a great advance as we would have had.
It is late, so I must retire, for I got little sleep last night.

With prayers and affection,
H. C. HOBGOOD.

A TRIBUTE FROM MR. HENSEY.

BOLENGE, Sept. 14th.

DEAR BROTHER McLEAN:

Letters have just arrived from Lotumbe telling us of the death of Brother Eldred. I am sending a cable to-morrow, and Brothers Hobgood and Hedges are writing you the details.

No words can tell how heavy and sad are our hearts at this cruel loss. Our senior missionary, he was to all us younger men as a father and friend. Since 1907 we have been very closely associated with him, and Mrs. Hensey and I held him in high respect and affection. A tireless toiler, an enthusiastic preacher, a missionary statesman, a friend to the oppressed, a pure-hearted Christian man—all that and more was Ray Eldred.

He was of the pioneer type and belonged to Livingstone's class. Ever before his eyes was the vision of the "regions beyond." After spending five years at Bolenge and seeing the church here grow strong, in the fall of 1908 he went to open

the new station at Longa. But still the unentered fields impelled him, and he died on the banks of the Lokolo River, nine days beyond Lotumbe Station, and fifteen days beyond Longa. There, in a lonely native village, far from the grave of his beloved wife at Longa, far, far away from his three boys at Hiram, Ray Eldred sleeps in peace.

The news came to us to-day just as we came out of church, and a sadness came upon all. As I write, the people are gathered in sorrowing groups, talking of the teacher who helped to found the church and who baptized so many of them. And at Longa and Lotumbe and Monieka it is the same.

I can not help but think to-day of how fine and strong this athlete and football player of Kentucky University looked when he came to the Congo in 1902, and of how wearied and worn he was when I saw him the last time—two days before he started on this last trip. He literally wore himself out for his Christ and these people.

Pray for us in this hour of loss and sadness. Other hands must carry on the work he loved so well, and other hearts will try to bear the burdens he bore so gladly, but our hearts will be sad and lonely.

Yours in the Master's service,
A. F. HENSEY.

Appreciations of R. Ray Eldred.

"Strong, brotherly, noble R. Ray Eldred is gone! Truly, God calleth away the workers, but the work remains to be done."
—W. H. Edwards, Indianapolis, Ind.

"In all of my relations with R. Ray Eldred I found him to be one of God's noblemen, working prayerfully and unceasingly for the salvation of those for whom Christ died."
—R. S. Wilson, missionary to the Congo.

"The grief of the people" at Longa "is pathetic." "They mourn for him as I have never seen others mourn, and well they may, for he was more than a father to them in Christ."
—From a letter to Miss Edna V. Eck.

"R. Ray Eldred was most tenacious in his desire to serve. He longed to serve those who had never heard of the Greatest Servant of all, and he was a fearless servant. H. C. Hobgood said that when Brother Eldred knew he could not reach the bank of that Lokolo River, there was no sign

of fear either in his voice or eye. His life had made such an end easy. It would take three or four to begin to fill R. Ray Eldred's place."
—Herbert Smith.

"R. Ray Eldred was first of all pious, consecrated, enthusiastic, sympathetic, peaceful, energetic, prayerful, versatile, full of initiative, wise in leadership, well balanced, strong in body and mind, brave, and manly. His death is a great loss."
—B. C. Deweese, College of the Bible, Lexington, Ky.

"He was so strong, so brave, so consecrated, and so capable. How much he had done in a few short years! What an investment this noble man and his gentle wife have made for Africa! What shall be the returns? Certain it is that such sacrifice does not deter heroic souls from missionary service; and the death of Mr. and Mrs. Eldred will do more to stir the blood of young men and young women to consecrate themselves to the foreign field than all the appeals of press or pulpit."
—Mark Collis, Lexington, Ky.

The Panama Canal and World Evangelization.

W. K. AZBILL.

The Isthmus of Panama bears a substantial relation to certain climatic functions on our planet. A paragraph touching this will serve a useful purpose as introductory to what I am asked to write concerning the Panama Canal and World Evangelization.

The land-area of the globe is so deployed as to lie north and south of the equatorial heat-belt. The equator traverses an ocean track, beneficently. The heat-belt, from physical causes, adheres still more strictly to an oceanic track and crosses America at the Isthmus. The gravitational pulses of the ether, acting more intensely on the solid portion of the planet, move the solid (in its diurnal motion reckoned at the equatorial surface) eastward at the rate of about one thousand miles per hour. But the aqueous and atmospheric components, being less intensely affected by gravitational pulses, lag in proportion to their respective immunity—the air more than the water; and, in relation to the continents, they thus acquire a westward motion, though their true motion is eastward with the revolving globe. This oceanic lilt, observable along the equator from the Bight of Biafra on the west coast of Africa to the east coast of Brazil, is the true source of the Gulf Stream. A great portion of its flood turning northward raises the water-level in the Caribbean Sea and all but obliterates the fluctuations of the tides on the Atlantic side of the Isthmus. Were it not for the Isthmian barrier, this flood would divide on the southern extremity of North America, and thus would be prevented the most important function of the Gulf Stream, which carries an immense freight of warm water from tropical regions to many northern lands that would otherwise be frigid and uninhabitable. There is a like beneficent effect along the eastern coast of the Pacific through the trend given to the atmospheric freight of moisture and heat.

The slight abrasion that man is making on the Isthmus will in no way lessen or affect these benign provisions of the

Almighty Creator. Compared with His supendous work and the age-lasting benefits thereof, our Panama enterprise with all its commercial advantages is negligible; and this illustrates a great truth about the growth of the Kingdom of God and evangelization. The things that are transpiring under the providence of God by which His Kingdom is being extended—things for whose occurrence no church nor even all Christendom could claim credit—are immeasurably greater than any or even all ecclesiastical missionary enterprises. The leading of Japan into the fellowship of Christian nations; the honorable diplomacy of the United States, for instance, in returning the indemnity collected under the erroneous idea that the regularly-constituted Government, instead of insurgents, had fired on our vessels; the like just dealing of our Nation with the Empire and Republic of China; and the educational and industrial development of Porto Rico and the Philippines by our Government, are instances of what is here meant. While in Honolulu, just after our unpleasantness with Spain, I saw about three thousand American public school teachers en route for the Philippines on United States transports. This was the largest single group of out-going missionaries I ever saw, or may ever see. Now, with the idea that the opening of the Panama highway for the nations is one of these strategies of Providence, note what President Wilson said only yesterday in his address at Mobile:

"The future is going to be very different for this hemisphere from the past. The States lying to the south of us, which have always been our neighbors, will now be drawn closer to us by innumerable ties, and, I hope, chief of all by the tie of a common understanding.

"Interest does not tie nations together. It sometimes separates them; but sympathy and understanding does unite them. And I believe that by the new route about to be opened, while we physically cut two continents asunder, we spiritually unite them. It is a spiritual

union we seek. I wonder if you realize, I wonder if your imaginations have been filled with the significance of the tides of commerce.

"These great tides which have been running along parallels of latitude will now swing southward athwart parallels of latitude, and that opening gate at the Isthmus of Panama will open the world to a commerce that she has not known before—a commerce of intelligence, of thought and sympathy between north and south; and the Latin-American States, which, to their disadvantage, have been off the main lines, will now be on the main lines.

"I feel that these gentlemen honoring us with their presence to-day will presently find that some part, at any rate, of the center of gravity of the world has shifted. Do you realize that New York, for example, will be nearer the western coast of South America than she is now to the eastern coast of South America?

"What the Latin American States are going to see is an emancipation from the subordination which has been inevitable to foreign enterprise and an assertion of the splendid character which, in spite of these difficulties, they have again and again been able to demonstrate."

We may add, with a closing touch of his rhetoric, that they will entertain higher and yet higher conceptions of American diplomacy—which will be a

synonym for Christian ethics—when we "come out upon those great heights where there shines, unobstructed, the light of the justice of God."

One of the predictions in the Old Testament about our times is, that "men shall run to and fro in the earth, and knowledge will be increased." The canal will facilitate this. Even last year American manufacturers sold into South American countries one and a half million dollars' worth of automobiles! Already in Cleveland and in other large cities schools for the study of Latin-American languages are being started, to train that important group of missionaries, the commercial men and women, who will carry first impressions of Christian fairness in business to countless thousands in those countries. Even the Roman Catholics who will go there for business will be, under God, an important factor in the uplift needed; for they will carry from this country a Romanism freer from superstition and from the thralldom of a selfish and oppressive priesthood.

But we have the honor to be "laborers together with God" in all mission fields; for the church is the pillar and support of the truth. We should be quick to see our opportunities, and enthusiastic in entering into them.

Cleveland, Ohio.

Missionary Education in the Church.

T. E. WINTER.

This is a missionary age; the future will be even more so. The early history of our own movement in the religious world was shaped very largely by the application of the principle of self-preservation, called by many the first law of life. In the interests of self-preservation we became an intensely evangelistic people; our success in this work was most gratifying. Later on we began to realize that there were other things that should claim our attention and our energy, and we moved out into a period of organization for missionary and benevolent work. This period was characterized by much

strife and contention, but finally we became organized for work along these lines. Then began the task of educating the church in missions and benevolences. We have succeeded fairly well in this work, and to-day have a record in missions of which we may well be proud. So much can not be said concerning the work of benevolence.

Nevertheless we have not done as much as we should do in the work of missions; within the present generation we should double our work in this field, and the fundamental thing here is education. The church will never do its duty

toward the cause of missions until it is educated to do so. When we remember that only a little more than one-fourth of our congregations contribute to missions and benevolences, and that many of these give pitifully small sums, we can see that there is a marvelous opportunity before us. We need to-day to carry on a course of systematic education in missions and benevolences throughout our brotherhood.

It is true that we have been trying to do something along these lines. We have the Christian Women's Board of Missions with its monthly meetings attempting to touch the life of our women for this purpose; but it is only touching them, and comparatively few of them at that. We have mission-study classes organized in many churches; but here also it is only a very few who are reached. The class meets on a week-night, and many feel that our lives are too busy in these days to allow us to give the extra time to this cause. The pastors preach on missions from time to time, seeking to acquaint the churches with the outstanding facts in these fields, and to inspire them for a more hearty support of the work. Then the Bible schools have been following the prayer circle and five-minute exercise in missions in connection with the opening exercises of the school, thus seeking to keep the matter before the people; but that is about all that is accomplished. It is impossible to accomplish anything really educational with such a method.

Recently many of our Bible schools have introduced the graded lessons, which contain fine missionary lessons for each grade in the school, and thus are doing a really magnificent piece of work. But the pathetic thing is that some of our publishing-houses have omitted these missionary lessons from their series, in spite of the fact that the International Association has recommended their introduction, and have substituted regular Bible-study therefor. This ought not to be. The study of the lives of these great missionaries, and of the fields in which they have served, is the very best sort of education in the work of missions. By all means these lessons should be retained in our graded series.

But what we need to-day is a splendid course of instruction in all our missions and benevolences to be introduced into our adult Bible classes in the Bible school. It is here that we can reach the largest possible group of people; it is here that we can get the best educational work in our churches. This course ought to deal with all of our missionary and benevolent enterprises. It ought to be in the nature of a Bible-school quarterly. If it should be prepared in book form, it ought to be prepared in such a way that a school could take up the study a quarter at a time without losing its value. It might well be issued in two forms: a single, cloth-bound volume, and also in four parts, bound in paper covers.

It ought to give a thorough outline treatment of the work of our people in missions, both home and foreign, and in benevolences. All the interests of the brotherhood ought to be studied in such a course. It should include a statement of the what, why, and how of missions, both home and foreign, together with a short historical sketch of each of our societies, showing the record of each in actual work done, and pointing out the needs of the present and of the immediate future, and revealing the golden opportunities of the future. It ought to treat all of our benevolent enterprises in the same way.

The average member of our churches knows practically nothing about the nature, needs, and aims of our larger work; and there is very little moral and religious pressure brought to bear on their lives to induce them to rally to the support of these great forms of work in the Kingdom. It will never be different until our churches are educated on the matter.

If such a course of study were issued by our publishing-houses, as regular Bible-school literature, and advertised as such along with the regular lessons and quarterlies, and if our respective boards should carry on a campaign for their introduction into our schools, we would see a great transformation in our churches and a tremendous increase in missionary and benevolent offerings. There can be no doubt about it.

These lessons should be so arranged that they may be taken up as nearly as possible in such a way as to prepare the people for the annual offerings for the different enterprises. Of course, this would concern those churches only which continue to raise their money by special offerings instead of by the budget plan. It seems to me that since the adoption of the budget plan at Toronto, and since the progress toward the unification of all of our missionary and benevolent enterprises is so promising, it ought to be very simple to arrange such a course. Not only so, but that it is even demanded by these very circumstances.

Large use of the Scriptures should be made in these lessons. The Bible is full of teaching on missions and benevolences. The text of the Scriptures should be freely used. The criticism heretofore aimed at courses with a similar aim has been that they have not been a study of

the Bible. This point should be safeguarded; it can easily be done.

One thing more: these courses should be prepared by the secretaries of our different boards in collaboration with some of our very best men in the field of religious education, in order that they may have real educational value. They should not be prepared simply as books, but as Bible-school lessons; they should be prepared with the classes in mind and with the aim of being used in class work. Outlines, questions, and comments should be freely used, as in our Bible-school quarterlies.

Brethren, it seems to me that we have simply been playing at the great task of missionary education in the church. Let us put away childish things and do something really worth while, really worthy of the great enterprises upon which our Lord has sent us.

Fulton, Mo.

The County Living-Link.

W. D. WARD.

The Living-link method of missionary support is sane, Scriptural in spirit, and effective. It is especially desirable in a county group of churches, when the county-seat church is strong and the rural congregations, for the most part, are weak and discouraged. When such a condition prevails it is positively sinful for the strong to do nothing to encourage and strengthen the weak. But the question arises, of course, What is the best thing to do for a weak church? Perhaps the worst thing that could be done would be to pay their bills for them, and thus teach them to be dependent. What they need is not outside help so much as inside vision and inspiration. The weak church must be led to see the lost and perishing souls in the world's whitened harvest-fields waiting for *them* to take them the Bread of Life; and then to feel the divine Spirit pulsating within them as they actually give themselves to their God-given task.

For verily, spiritual strength does not come down from above in answer to the

prolonged prayers of Christians unless those who pray are also engaged in preaching Christ's gospel to earth's remotest tribes. Power comes to that church, however weak, that begins to have fellowship with Christ in the conquest of the world. The promise of the Master's presence is to all those who obey His marching-orders. That promise never fails.

So the care for a sick church is, first get the members to lift up their eyes on the fields, then to listen to the call of the unsaved, and then to arise and begin to serve. And lo! as they go on their mission of love they will be healed.

The benefits of the county Living-link method touch many lives. It is, of course, a wonderful inspiration to the heavily burdened missionary to know that the churches of a whole county are linked together in his or her support, and to feel that from many places holy hands are being lifted up in prayer for a specific work and worker. There is much encouragement in the fellowship of a large number of rope-holders at home.

But the largest share of blessing by far comes to the weak and struggling churches in the rural communities that have heretofore thought themselves almost too helpless to draw their breath. As a little sympathy begins to flow out of their hearts it becomes possible for God's blessing and strength to come in. The news of victory that their own missionary sends back clarifies their vision and stimulates their pulse, so that they

begin to take heart for the undertaking of larger things at home. A bond of fellowship between fellow-believers in a county is thus established, and they begin to know and love each other as never before. Then, when it happens, as it has happened in Licking County, Ohio, that the missionary supported has gone out from the county supporting her, there is a strange thrill and zest about it all that can not be described.

India Calls for Men.

D. O. CUNNINGHAM.

The situation of our Indian mission calls for immediate relief. Doubtless there has been no time in the history of our Indian work when the situation was so precarious as at present. During the past few years our work has made substantial gains in equipment, efficiency, and general growth. A large number of Christian evangelists and teachers have been



trained in our own schools. Their message is being received by the Hindus in an unusually good manner and spirit. Our work has been graciously blessed, and to-day we find the mission plant as a vital force, very much larger than the present number of men on the field can possibly operate.

1. *More men for the sake of our men on the field.*

It will require fifteen men to adequately care for the present situation. Next year there will be just seven men at the task. Two or three will be home who have spent more time on the field than is customary without furlough. There is landing in America now a man forced home a year before his time, being broken in health, due to an attempt to carry on a work sufficient for two or three men. A failure to send men to the Indian mission now may prove as disastrous as it is unbusiness-like. Should men fail to respond to this appeal, it

would be but sane judgment to predict reverses that will take years to recover. Our appeal is not for men to open new work. The opportunities, however, to do so are tremendously appealing. That already operating must be cared for, or a decided injury to the work is imminent. In Jabalpur we have one of the largest and best Bible colleges for the training of native evangelists to be found in India. Here, too, is our press sending out literature to all the missions in Central India. It is essential that three men be located in this station. After April next there will be but one. In Harda, because of extensive evangelistic, medical, and educational work, there should be three men. There is at present one man here, and no signs of early relief. At Hatta we have a splendid "missionary home," the doors of which have been locked for three years. *Four men should be on their way to India within three months.*

2. *More men for the sake of the work.*

Signs of weakness through lack of men would prove especially disastrous at this time. Hinduism is at this time bolstering up her forces, trying to hold her young men by organizing "Young Men's Hindu Associations" and other agencies patterned after Christian methods. For our stations to be undermanned, as they are at this time, is to the Hindu a tremendous reason why he should deepen his entrenchments and proceed with his task. Without the presence and encouragement of the missionary, some native converts can but fall by the way. It is said that not more than fifty per cent of

those uniting with the church in America remains in her service. Not less than ninety per cent of those accepting Christ in our Indian mission try to follow in His footsteps. It is extremely difficult for us here to appreciate the extreme measures often brought to bear on the Christian in order to have him return to caste. The missionary on the ground means everything to the tempted in such hours. *Four men should be on their way to India within the next three months.*

3. *More men for the sake of our Aryan kinsfolk.*

These days we are reading of China's ambitions and aspirations. Why do n't we hear more of India? Every longing and hope known to China is likewise operating and pulsating in India's heart. The reason is, China is an independent nation, making her ideals and expectations known to the world. India is a subject people, and her heart-throbs are so muffled by the medium of the English press that we can not hear them.

As to the Indian student religiously, he is where the Japanese student was twenty years ago. Shall we fail to respond to India's need now as we failed in Japan then? If we do, it is but rational to conclude that twenty years from now we will have a condition in India such as we have in Japan to-day, where out of every one hundred of her university students ninety-nine are either atheistic or agnostic. God forbid! Let us pray with Secretary Wilson, "Lord, de-

lay Thy coming!" Yet we need remember God never intereferes with the onward march of the nations, and that crises, or moments of supreme opportunity in their history, pass, never to return. We have a line of well-equipped stations in India encircling thousands of villages and millions of people. Once these village gates and the hearts of their people were closed. We called to God, and the doors of homes and human hearts swung open. To-day God calls to you, young reader, to enter those homes and hearts. *Four young men for India in the next three months.*

4. *Men for the sake of themselves.*

I know one man who can not go. The reason is he identified his "Greatest Possibilities" with a "Good Incidental." The good became the curse of the best. He is like the splendid dog tracking a stag. After running a time, the dog came to where a rabbit had crossed the deer's track. That splendid hunter changed his course and took after the rabbit instead of bringing to bay the king of the glen. God calls you to leave the "good incidental" and bring a nation to bay for Him.

This is the hour of empire-building in India—a time when you are privileged to work your ideals into the foundation of a great nation's life and turn the course of her spiritual forces toward God. It is an opportunity for the fullness of self-expression, a challenge to dare for God and His waiting people.

Starting Right.

A. F. STAHL.

The Maysville (Ky.) church recently closed a successful revival in which 130 persons were added to the church. These additions came from ninety-four families, sixty being new families to our church. The added responsibility was recognized, for Jesus commands us to teach "them to observe all things whatsoever He had commanded," in addition to baptism. To start these converts right, they should be pledged to weekly giving to church support and to missions. Therefore, a few days after the meeting closed, we

mailed to each new member a postal card, on which we urged the importance of regular church attendance and of contributing regularly to missions and to the current expenses of the church. The postal card had a blank square printed in each upper corner. We now urged each to be present the next Sunday morning to hear the special sermon and to bring this postal, which had the owner's name on it. By placing this in the basket we could have a record of those attending.

In the sermon it was made clear that the narrow plan to support the local work only did not measure up to Christ's command for world-wide evangelization. We then insisted that every one make his pledge at this time, making it small enough so as to be sure to pay it. The amount pledged to church support was to be written in the left-hand square on the card, and the pledge to missions in the other square. Of course, no one knew what these squares which were printed on the cards meant. When these cards were gathered up, the results showed some did not pledge, not being ready. But of those who did, sixty-nine pledged to local support; of these fifty-five also pledge to missions. These mis-

sionary pledges amount to \$128 a year. If the other converts who are now being seen do as well, we should have \$250 added to our yearly missionary budget.

Though many of the old members are contributing weekly to missions, a plan is forming for another every-member canvass. We believe we can render the church and the individual member no greater service than that which leads to their financially supporting world-wide evangelization.

This is the proper kind of follow-up work and immediately gives the individual member a broader view of the importance of his position as a disciple of our Lord.

Maysville, Ky.

Christ Conquering China.

DAVID WM. TEACHOUT.

"China to-day demands 'The Power of the Christian Religion.'" This telling message, sent April 13th by President Yuan Shi Kai to the Independent Christian Church at Peking, will re-echo throughout the twentieth century. The vital significance of this thrilling statement on the part of the greatest statesman in the Orient can not be estimated. Before twelve hours had passed, every newspaper in China had flashed the word before the eyes of every citizen. Within ten days the "great day of prayer" appointed by the Chinese cabinet was observed throughout all of eighteen provinces. This sincere appeal by the cabinet of a so-called non-Christian nation is unparalleled in the world's history. In fact, considering the old standards in Chinese life, such a step, with this cordial, intelligent, and sympathetic response on the part of the government, seems nothing short of miraculous. Indeed, a new day has come to China, and it has come only through the spirit of Jesus Christ.

NO FANTASTIC DREAM.

Thus Christ conquering China is not a fantastic dream, but an absolute reality. It is not a theoretical issue to be slighted, but a practical statement to be

weighed. It is not a system of wholesale evangelism about which our thoughts are to center, but rather a basis of indi-



DAVID WM. TEACHOUT.

vidual acknowledgment and acceptance of Jesus Christ as a personal Savior. Briefly expressed, it is the intensive spiritual cultivation of four hundred millions

of industrious people on broad and extensive humanitarian and Christ-like lives.

Therefore our subject, "Christ Conquering China," is of vital import to us as Christians and affords us an accurate index-finger of the brilliant religious future in store for a wonderful nation.

THE CHURCH.

The Church of Christ, a vital factor in China to-day, can and is infusing a new moral and spiritual life among the Chinese people. The church is destined to be a strong, conservative force, and at the same time a mighty power transforming all its adherents in their inmost being to holy aspirations and inspired action. Christ alone is leading in the glorious dawn of the Chinese Renaissance the new birth of a mighty nation to liberty and righteousness, democracy, and ever-expanding Christian civilization. The church is the power of moral conquest in the political, the social, as well as in the religious life of the Chinese people, and Christianity will forever permeate the Far East as the greatest spiritual dynamic.

My object is to show you in a practical way—

1. How Christ is conquering China;
2. Why His program has been so successful;
3. When God's plan and ours for the complete salvation of China will be consummated.

We have been using general terms. Let us now be specific. Out of a short sojourn recently at our mission stations in Central China, I wish to present the experiences of just five successive days in April.

AT CHUCHOW.

Leaving our largest mission point, which is Nanking, 204 miles from the cosmopolitan city of Shanghai, we take a fast train on the main line of the railroad to Peking, and descend from the train at Chuchow. What is this tremendous crowd of three thousand people at the station platform, lining the streets, and covering the walls of the city a few hundred yards distant? We foreigners may think it is curiosity at seeing a for-

eign train. Not at all! As we approach the city gate erected during the Middle Ages, we learn that they are there to see the executioner as he severs the heads of those men who have looted the official "yamen" of the city. Eight are to be beheaded at once. We pass on, sick at heart over the thought of such an act. Later we must pass out of this gate again. To our surprise we are suddenly thrust into a crowd, and before our very eyes within twenty feet five men are thus put to death. We are horrified at the most awful spectacle, and completely unnerved, especially, at the clapping of hands when, with one sharp and skillful blow by the executioner, a head would fall to the ground. To be witnessing this repeatedly, makes us shudder even at the thought to-day.

That, friends, is typical of the old China. No appreciation of the human life! No thought of the sanctity of the human soul! Thank God that day is past and the practice will soon cease.

ANOTHER PICTURE.

But let us turn to another picture. We enter a small, attractive door and find ourselves in a beautiful church, listening to a familiar song. Of course, the words are strange, but the music even from the Chinese voices is that which we love and know:

"The Son of God goes forth to war
A Kingly crown to gain," etc.

Soon one cultured Chinese merchant or student after another kneels to pray, or rises to speak. It is indeed a rapid and complete transition, but at once we know that this is *the new China*. Here the human being is an individual before his God and appreciated by his fellow-men.

Never have we seen a more fervent spirit in worship. It is a startling indication of that which will abide, of that which will be essential in Chinese life.

That night we travel back to Nanking, and on the next evening address an audience of five hundred Chinese Government students. Our own Mr. Alex. Y. Lee, graduate of Hiram College, conducts this Sunday evening service each week, considering the relation

of Christianity to the political and social problems of China. Five years ago not five men could have been induced to have listened to us on such an issue.

ANXIOUS TO HEAR.

The next day we step down into the heart of this city of 500,000, and there, on the busiest street, we see a large tent erected. As we enter, one-half hour before the opening of the service, there is scarcely standing-room. Over 3,000 merchants, soldiers, students, etc., are gathered there to hear Mr. Sherwood Eddy, who speaks for over one hour and a half on the principles that lie back of a Christian life. In less than three weeks in eight of the largest cities we learn that he has spoken to over 65,000 of Chinese leaders in various lines of work, and over 5,500 have expressed a desire to confess Christ.

Would that opportunity and space might permit my outlining experiences of these days; but just multiply such weeks by twelve, and then you will understand how, on my leaving China after a three-months' visit, I was thoroughly convinced that Christ was indeed conquering China and transforming lives as I have never seen elsewhere.

ADVANCE MOVEMENT.

Immediately you ask, Why do you account for this rapid and remarkable advance movement? Why has Christian work been so successful in China? First, because union spirit between denominations is nowhere so strong. Denominational lines in many localities are dropped altogether. The marvelous progress along union lines is in a large measure due to three or four of our own able leaders, among them F. E. Meigs, Dr. W. E. Macklin, and Frank Garrett. No group of men more loyal to our cause could be found than these,—our representatives in China. I believe that these men with their great plea for union in Christ's service have offered and are offering a great contribution to us as a people at home, and we with our strong convictions on union as a basis to be endorsed must pass this on to the church at large. The wonderfully effective days

of union are coming. Perhaps we may learn the detail lessons from China. It is of God, and is coming through His divine will. Let you or I in no way retard it by criticism or misapprehension.

THE NAME.

Secondly, there is going to be but one church, and but one name to that church. Fortunately for us, the Chinese Christians in a large convention shortly before our departure decided to call their church Djung-Hwa Gideh-Giao Hwei, or, translated, the Chinese Church of Christ. There will be no denominational terms—Baptists, Presbyterians, Methodists, even Disciples, so-called—but simply Christians.

In submitting the third question—When will God's plan, your task, my task and His task, be consummated?—I can not but answer with the use of an illustration. A scientist in his laboratory had a heavy bar of precious metal suspended by a cord. Alongside of it a small cork was also hung and arranged by a certain apparatus to swing back and forth, striking the bar. After fifteen minutes an examination was made, which disclosed no movement on the part of the bar. After thirty minutes there was noticed a slight vibration. After forty-five minutes the bar was swinging with the cork.

GOD'S PLAN.

Friends, China may not respond as a Christian nation in fifteen years, in thirty years, or even in forty-five years, but the time will come when, with repeated striking on our part, by prayer, by effort, and by our means, China will vibrate with us in larger liberty and righteousness, purer democracy, and ever-expanding Christian civilization. This pertinent question is largely a subject for us as individuals at home to decide, not for the mission boards or our missionaries to face alone, and rightly so. God expects us as a church and as individuals to endorse His plan of world-wide evangelism. A distance of 10,000 miles from China does not relieve us of an ounce of the responsibility. From the standpoint of eternity this distance will seem short.

Some day we are going to look into those tender eyes of the Christ and hear this question: Have you given the same consecration of your time, effort, and means in America, in Toronto, for my work in China as those have who would and could go in obedience to my God's com-

mand? That day and before that wonderful face no answer need be made, for He knows all.

What is the answer of your life to-day? Self—or service; silver—or souls; selfishness—or sacrifice; mammon—or God?

A World-Task.

OLIVER W. STEWART.

The highest duty laid upon the Christian man is the evangelization of the world. To be called to have a part in a task of such magnitude is a high honor. By the side of that, other enterprises look small.

It calls for strength. No weak organization ever can reach every nation, country, and people with any message. Much less is it possible with a message that runs counter to greed, selfishness, vice, and sin—all of which will unite against it with their strongest and most bitter opposition. This high duty calls for strength.

It will take courage. No coward need apply. Those who obey the divine injunction and go out to save a world must leave fear behind. A courage born of an unswerving faith must thrill the army that attempts the conquest of the world.

It demands high ability. The man who stands at the head of a company which undertakes to put some commodity into the hands of people in all parts of the world must be, to succeed, a man of ability and must associate with himself other men of proved ability. How much more does the evangelization of the world call for men of greatest power of organization and leadership! It is a world-task and calls for men of world-vision.

It requires conservation of all our resources. No wasteful army squandering our heritage ever will plant the banner of the Cross on the citadels of unbelief and ignorance. The very largeness of the task will some day arouse us to the sin of wasting our resources, both at home and abroad. The larger vision finally will give us a larger, greater people.

It is an inspiring duty. Who can, without a thrill, contemplate the plan for a great brotherhood of all humanity, held together by love and acknowledging allegiance to our one Commander? Truly, there is inspiration in it.

The time is ripe for the fulfillment of



OLIVER W. STEWART.

this duty. Delay is necessary no longer. Our house could be put in order in a day. Rapidly we are conquering the forces of nature. We annihilate distance, we master the air. The stars of illimitable space, by spectrum analysis, give up their age-kept secrets. The microscope swings into our field of vision minutest forms of life. The air transmits our messages, and the mighty powers and forces which in the past were un-

known or, if known, were dreaded as enemies now do our bidding.

Why should we, thus endowed, hesitate to go on in full obedience to the divine decree?

For my own part, my interest in other questions is because of their relation to this world-wide work. We need to conserve every resource at home that we may fling the larger force on the foreign field. For that reason every blow struck against the liquor traffic here helps to win a victory there. Every saloon-door closed here helps to win a victory there. Every saloon-door closed here means a church-door opened there. A saloonless nation here would mean the end of a Christless nation there.

So closely related are we that the perpetuation of an evil institution here means so much more delay in the conquests for the right where our far-flung battle-line struggles with the hosts of darkness.

It is a modern, up-to-date task. The command was given nineteen hundred years ago, but not till now has the church been ready to obey it.

An organization, some of whose parts are unrelated or cut off from the others, must divide or die. To a perfect brotherhood there must be quick communication. It must be possible for the pioneer on the outer edge to be in instant touch with the center. It is doubtful if the United States ever could have become the nation

we are, had invention failed to provide us quick transportation and instant communication. No people can be narrow or provincial who are on the world's traveled highways. And modern invention is pushing our highways into all parts of the earth.

All things conspire to hasten the day when the nations of the earth are to become one.

It is a modern task to be accomplished by modern machinery.

The great work at Panama required the building of special machinery. So does our great world-task require special machinery, and it is being supplied as only the modern world could supply it.

Finally, we who accept the duty and go forward in obedience to it get the largest benefit. Our capacity for enjoyment is enlarged, our strength is increased, and our vision made more keen.

We are saved in losing ourselves. We are saved from the petty littleness of a self-centered life and lifted into the realm of light and liberty where God dwells.

The world could be and ought to be saved in our generation. Establishing better conditions at home, inaugurating better government and better social relationships, and destroying the legalized liquor traffic, great as they are, should be but the morning prelude to the day's work of carrying the gospel to the last and farthest outpost of a lost humanity.

New York City.

Why the March Offering?

CHAS. F. HUTSLAR.

There are two special arguments in favor of taking the March Offering. The first is that Foreign Missions is a business proposition, viewing the matter from a material standpoint. I speak of this first because the minds of men are thus inclined.

I believe that our business men, in their fervor and zeal for investments, have failed to see the opportunities and advantages which the Christianizing of the heathen world would bring. Think what it would be to the commercial in-

terest of this and other countries were the hundred million heathen to become Christians and begin to utilize the commodities we produce. It is a business proposition that business men can not afford to ignore.

Then the second argument is that the work of Foreign Missions seems to be a principal avenue of life, both for the individual and for the church. It seems to be the smiting of some sacred fountain of activity that brings forth the ever-living water of life. Take a postmortem examination of every church that dies,

and the cause will almost universally be the severing of this vein of spiritual existence. The writer came to this church about two and a half years ago, when the church was on its "last pins," so to speak, and found that such was the result of neglecting the Foreign Missionary obligation for three years previous. Phillips Brooks uttered a great truth when he said, "The gospel is like a great idea; suppress it, and it dies." I believe that God has placed the heathen world before us to challenge our interest, our consideration, and our sympathy, in order that we may be drawn away from

self and the selfish world into the way of life as Jesus Christ reveals it to men. Therefore the paramount issue is not whether the heathen will be saved without the gospel, or whether we have all we can look after at home, but, can we evade God's law of life and not bring destruction upon ourselves? Our experience answers the question emphatically in the negative. For the sake of Christ and His church, and for the welfare of a perishing world, and for the good of our own souls, by all means prepare for the March Offering.

Wheeling, W. Va.

The Eldred Boys.

O. G. HERTZOG.

The untimely death of R. Ray Eldred and wife in Africa is a tragedy. No deaths among our missionaries have so deeply stirred and touched the heart of the whole brotherhood. The circumstances of their death and the suddenness of it shocked the whole brotherhood, while the three orphans left behind appealed to the sympathy and love of a great people. It was a severe trial to both Brother and Sister Eldred to leave behind these dear children. It was also a test of faith—a forsaking all to follow Christ. But they were reconciled to the Cross in view of the fact that the Wharton Memorial Home, under the care of M. D. Adams and wife, returned missionaries, offered to them a mother's love and care and a father's guiding counsels in a community famed for its healthfulness and high moral tone and educational advantages. The two oldest of these children—Robert Ray, nine years old; and Philip Ward, eight—were born in Africa. The youngest, Joseph Paul, aged seven, was born at South Bend, Ind. They are all sturdy, studious, and industrious boys. Robert Ray and Philip Ward are in the fourth grade of the Hiram Graded School, and Joseph Paul is in the third grade and is an exceptionally bright boy and a lover of books. They are all unusually active, and these activities are turned into useful channels. The eldest has a very sweet voice for

singing. The mother was very solicitous that they all be taught music, and especially to sing.

The children grieved much over the sad news of the death of their mother, and when it was made known to them that their father had gone to be with their mother, the eldest said, "Who will care for us now?" They seem to realize fully that their support was gone in the death of the father. These children may sing sweetly and smile as other children smile, but the sad refrain is the fact that these are the songs and smiles of the orphans, made such for the Kingdom of God's sake. These promising boys are now the wards of the whole brotherhood and deserve the sympathy and support of all who have hearts to feel.

Just before the father left Lotumbe for his long itinerating journey of eight weeks he wrote his dear boys a most interesting letter, dated August 11, 1913, closing it with the following message: "This is August, and I suppose it is about the time you three boys will be on your visit to Grandpa's. I hope you will have a real nice time there, and perhaps you will get to visit at Aunt Edith's. You must write me a little letter and tell me of your visit at Grandpa's. While you are there you will also see Uncle Gay and Aunt Marie and Cousins Francis and Mildred. I am sure you will be glad to see them again. It is a long time

since you saw them last. Perhaps some one will have some pictures taken while you are at Grandpa's and will send one out here to me. I hope so; also I hope you all are good boys, so as not to make very much trouble for Grandpa and Grandma. You will see that Grandpa is getting old, and not like he used to be. He likes you boys very much, though, because you are papa's boys. Well, my dear boys, you will not be able to write as long a letter to me as I have to you, but you can write me short letters and tell me how you are, and then I shall be very glad to hear from my own dear boys. Be good to everybody, and then you will be very good boys, for you know that it is only good boys that make real

good men. If you all grow up to be real good men, then mamma will be so very, very happy and glad. Good-bye, my dear boys, and remember that your papa prays for you every day. Ever your own dear father."

Such was a father's last message to his dear boys, whom he loved and cherished only as a Christian father can love and cherish. The boys are well cared for at the Wharton Memorial Home and love dearly their foster father and mother, who guard them tenderly and guide them in the paths of righteousness for His name's sake. The boys could not have a better home or dwell with finer people.

Hiram, Ohio.

How We Became a Living-Link.

B. R. JOHNSON.

No church can fill its place in the world unless it does all that it can do for the extension of the Kingdom of God. Such avenues as will lead more directly to this end should be sought. If the church does not know where they are, it is the duty of the minister to show them. While it is true that most all congregations are not doing what they should along the missionary line, yet it is because the members have not seen the need and have not been urged to respond to it. It is generally true that when the claims of the mission field have been properly and persistently presented to Christian people they will acknowledge those claims and will sacrifice for their demands. The early church had back of it the command, "Go ye!" This has never been withdrawn.

When both minister and people catch the vision, it is an easy thing to raise the money; in fact, it is a joy, for people do not usually give largely to missions unless that gift is prompted by love. If a minister is called to a field where the offering to missions is small, it is his duty to enlarge their vision.

The church at Wellsville, Ohio, became a Living-link in the following way: The minister caught the vision and saw the possibility of its realization. There

was nothing to hinder the church from supporting a missionary upon the foreign field. They were out of debt, had good property and splendid location. While they anticipated some improvements, yet they were trivial. The minister asked the church board to appoint a committee to solicit funds to keep a missionary in the Foreign Society. There were some objections, but in spite of these the committee was appointed and set to work. When the committee got out among the members it was seen that the spirit had not laid hold of the members as it had the board. The minister called in the committee for a conference. It was decided to give a little more instruction and enthusiasm from the pulpit. As the question had already caused comment, it was not difficult to secure a large audience for the occasion. At the close of the sermon over \$300 were secured. Two weeks from that time we secured Stephen J. Corey to spend a day with us. At this time all the money and more was pledged for the necessary amount.

We had all the objections here as you will find anywhere, and more than the average. Here are some of the remarks: "You are asking for too much money." "Our people are poor." "We never did do anything like this;" etc.

But after all it pays, pays big. It places the church in vital touch with the movement of the age; it causes them to feel that they are having a part in the greatest work entrusted to man; it brings the church to the heart of the people and presses home upon them the *message* of the world's great Messengers.

It has only been a few months ago since the church here became a Living-

link, but since that time we have had time to realize some of its blessings. The regular offerings have substantially increased, the membership continually growing, the audiences largest in church's history, the Bible-school grown beyond our capacity, and are now improving to the extent of \$1,200.

Wellsville, Ohio.

A Chinese Student Finding His Way To God.*

A PERSONAL TESTIMONY.

For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

I have not come to Him because of some improper benefit which I expect to get from Him. If there is anything that I despise it is the man who is always asking, "What can I get out of it?" I have come to believe in Jesus largely through a study of a book by Professor Jenks, of Cornell University, entitled the "Social Principles of Jesus." I can not go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that "we should love all men as ourselves." This principle is clearly brought out and illustrated in the book I have just mentioned.

In addition to this in my study of history I have taken notice of the great leaders, and of their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, His teaching, and His church.

Again, what country to-day is the greatest republic on the face of the earth? You say, of course, the United

States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its savior. What kind of men were these? Both men who gave themselves and all they had to their country, in the name of Jesus Christ. They loved their country and their fellow-men as Jesus Christ did, because they were close followers of Him.

Where did the Chinese Republic come from? You say, from the reformers and the revolutionists. You don't go back far enough. Dr. Sun Yat Sen was in a large measure responsible for it all; but where did he come from? Where did he get his principles of freedom and equality? Those were instilled into his heart years ago by James Cantlie; and who was he? He was a follower of Jesus Christ, and in China for the direct purpose of teaching how Jesus came to save the world.

You take the system of education in China to-day. Where are the centers? At Canton Christian College, St. John's University, the University of Nankin, Boone University, Tientsin University, Peking University, the Tsing Hwa College in Peking, and other similar institutions in China that are the direct outcome of the spirit and church of Jesus Christ. Blot out of China to-day the education which owes its origin to Jesus Christ, and where will China be? In the depth of deepest ignorance.

Here, too, we have our own teachers, who have left their homes and country to come out here to teach us. They teach us philosophy, history, mathematics, science—and we accept them. They

*This testimony is from one of the strongest students in the University of Nankin; a man who opposed Christianity, but who now comes out for Christ.

teach us religion, the highest religion the world has produced, the religion of Jesus Christ—and we reject it. If they taught us philosophy and history, and we should reject it, it would indeed be

a pity. But these subjects and others are constantly changing. But if they teach us the fundamental principles of religion, which are paramount, and we reject them, how much more is the pity!

The Growing Glory of Christianity.

JOHN P. SALA.

To the sincere Christian there is a glory about his religion that grows more radiant day by day. It is a paradox to say that the more one gives off in his spiritual life, the larger he becomes. But it is true. Moses looked on the burning bush to discover that it was not being consumed. This was a surprise and caused him to inspect and learn that the reason of both its burning and not being consumed was *God*.

This was a queer sight. Moses had seen nothing like it before. Whatever burned was consumed. It is so in the material world to-day. The scientist tells us that planets are chasing each other into the sun to keep the old fellow burning and shining. We press the button, and our houses are flooded with light. Something is being consumed. Somewhere in the house is a little instrument going "Click, click," and the monthly bill tells the cost. How different when burning for God? The life becomes larger, not smaller. We reach heights of vision not given to ordinary mortals. The leech does not grow; he just swells up. The parasite of the human species does not grow and develop into a full-grown man; he just dries up. Getting has little to do with genuine happiness, and less in the making of large men and women. It is the man who gives that grows. Yes, the more he gives, the more he grows. And this is the glory of our religion. The "I am not interested in the church any more" fellow will tell you that he does not go because he does not get enough to pay him. As long as he has that selfish spirit he never will, for the only man who "gets enough" is the man who invests much.

One of my deacons invested fifty cents in a missionary volume. Spent several hours reading it. Ever since he has been a growing Christian, finding a new joy in missionary giving and fellowship, and

becoming a leader among God's people. No man that burns for God is consumed. Livingstone and Wharton burn brighter in the world to-day than ever before.

Churches are like the individual in this. A lot of our churches do not grow because they give nothing. The Living-link idea in our churches has been a wonderful life-giver to the local congregations. Having led two churches into the Living-link column, I know whereof I speak. It is an investment reaching beyond the local body. The preacher finds in the average church a woeful lack of vision, all because their eyes are self-centered. It becomes hard for many of our churches to see beyond the four walls of their own church-house.

Something invested unselfishly for others causes us to walk with a lighter tread and happier heart. Uncle Jim is in modest circumstances; a big man physically and spiritually, and with a great heart. One day, upon returning from helping a needy widow with several children, to whom I had asked him to go, he said: "Pastor, if that widow and those children get as much comfort out of what I gave them, as I get joy, God bless 'em." He gets the sweet nectar out of life.

Missionaries tell us they do not want our sympathy: they want our prayers, that their strength may be multiplied for their labors. They are getting joy out of it, joy unspeakable, because they are giving, investing their all for God, for the uplift of their people. In this happy, though trying investment they are becoming statesmen, leaders of thought and action; yes, molders of nations.

Surely the Master's words are true: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom."

OUR MISSIONARY PULPIT.

SERMON OUTLINES.

THEME: IMPELLING MISSIONARY
MOTIVES.

J. J. MORGAN.

There are two fundamental principles underlying the whole missionary enterprise:

1. It is our Lord's repeated command. He first gave the command to the disciples after He arose from the grave. In His last message to His church He said, "Let the bride say, Come." This enterprise did not originate with men: it is from above. It is contrary to all selfish interests. It is not of the flesh: it is from above. It does not rest on ties of flesh or kinship. It sends us to men of another nation, kindred, and tribe. We can not be loyal to our Lord and not support missions. To us He is saying, "Go ye into all the world and preach," and, "Let the Spirit and the bride say, Come."

2. The second principle of missionary work is human needs. Christianity is essential to humanity. Nothing else will meet and satisfy men's needs but Christianity. All of the old religions have failed to redeem the race. Without the shedding of blood there is no remission of sins. It has always been true and always will be. And the blood that redeems is the blood of the innocent Son of God, who gave Himself a ransom for us. By His stripes we are healed. There is no other name that can save the world. Where Christ has been preached to the most benighted of earth, He has brought salvation and peace. Jesus Christ meets human needs. He is the universal Savior. Without Him men and nations perish. How the needs of Africa and China and India and the isles of the sea should impel us to take Christ our Savior to earth's famishing hosts!

Bethany, W. Va.

THEME: CHRISTIANITY AND THE
WORLD'S PROGRESS.

WALTER MANSELL.

Introduction: Christ came to establish His Kingdom in the hearts of men.

1. Christ's explanation of the Kingdom's development is given in four parables: the sower, the tares, the mustard-seed, and the leaven. The mustard-seed shows that its growth is dependent upon the heart. The tares show that in its expansion it will meet with opposition. The mustard-seed denotes both its small beginning and the extent of its development. The leaven, or gospel, is the means by which all things are to be done.

2. That the heart must be reached by the gospel needs no proof. That the Kingdom meets with opposition is evident in the multitude of antagonistic forces. That it had a small beginning is seen in the manner of His coming and the obscurity of His disciples. That it would grow is seen (1) because the Author of all life was the Founder; (2) because the Spirit of God was in it. That it is assuming vast proportions is true, because (1) every land has some followers; (2) of the vast numbers who have enlisted under His banner; (3) Christ came to save all men; (4) the great needs of the farthest lands are demanding attention; (5) God is shaping events for the world-wide acceptance of His Son; (a) all chasms are bridged; (b) all barriers are mastered; (c) all things are moving in converging lines; (d) the world's history is His story.

3. The gospel is the only power that can bring it about. (1) The law can not; the released average prisoner is worse than before. (2) Culture does not; education alone only equips for greater sins. This answers the critic's challenge that you must first civilize the world, then Christianize it. (3) The gospel alone can do this, because it alone can affect regeneration.

4. The progress of the world is the story of the missionary. Note Rome,

England, the northern tribes, all civilization.

5. The inevitable result is as sure as that God's Word can not return unto Him void. "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

6. The church is the appointed agency through which all results are to be accomplished. (a) The commission is the bugle-call of the King to His church. (b) The church must evangelize the world to save herself. Only the giving of life can bring life. (c) The hour is strategic. Races in the arctics and races in the tropics are calling as never before. The world's call is Christ's call to His church. Every member is a factor in the world-wide program.

THEME: SOME CURRENT CRITICISMS.

RUSSELL F. THRAPP.

I do not deal with the unbelieving critic. A waste of time. That the heathen of America should see no sense in carrying Christianity to their fellow heathen in heathendom, is most natural.

Two Kinds of Critics.

1. The uninformed church member.
2. The selfish, short-sighted business man.

Some Necessary Questions.

1. What has Christ commanded?
2. Is Christ of any worth to the world?
3. Is Christ indispensable?

Some Criticisms.

1. The Great Commission not of permanent obligation.
2. The heathen will be saved anyway.
3. We have heathen at home.
4. They have their religions; let them alone.
5. Costs two dollars to send one dollar.
6. Missionaries live in luxury.
7. Simply a sentiment, not business.

First Church, Los Angeles, Cal.

THEME: PREPARATION FOR DISCIPLESHIP.

M. A. HART.

Acts 22: 12-15.

Introduction: Before one can bear telling witness to a fact, a truth, there must be adequate instruction and superior discipline. Here we must come to logically account for the success and world-ministry of Paul.

1. *We must know God's will.*
 - a. Information.
2. *We must see God's face.*
 - a. Inspiration.
3. *We must hear God's voice.*
 - a. Exhortation.

Conclusion: Our business as disciples is to bear witness, not to a few men, but to all men of the things of God we have heard, seen, and experienced. This was true in Paul's case; it can be no less mandatory in ours.

Columbia, Mo.

AMONG OUR MISSIONARIES.

Letters from the Field.

CHINA.

CELEBRATING THE DEVIL'S BIRTHDAY.

WILLIAM REMFERY HUNT.

China's Substitute for Christmas.

DEMONISM RAMPANT.

In heathen lands the thoughtful observer is continually surprised by the huge absence of common sense. Reason and intelligence seem to be set at naught by the tremendous contradictions and antagonisms which loom up, not only in the pagan mind, but which manifest themselves in all the ramifications of their social, moral, and intellectual life. It is as sad as it is full of pity.

These night-lands of pagan gloom are full of the "will-o'-the-wisp" lights of demon creation. The masses are haunted day and night by fears of demons who are thought to be ever on the alert to alight upon them. There is no such idea as a Deity of love and compassion. This thought does not belong to heathen lands. Their million temples and countless idols of wood and stone, gold, silver, and even pasteboard, represent the grossest and vilest ideas and passions. They are monsters of iniquity. Their hideous faces and brutal attitudes strike terror into the hearts of its enforced devotees. Never once is the worship of these grotesque images to be identified with any sense of love to them, but rather it is that of an appalling fear of its fiery darts and nameless punishments.

HOPELESSNESS.

Christless lands are cheerless, hopeless, and homeless lands. Their Bethlehem is an inferno, and their incarnate deity is born of demonology. There is no sparkle or blossom in its child-life, nor is there any sanctity in its womanhood. There is no sense of refinement, and even natural affection is at an awful discount. Their songs are a wail and their music a dirge. Like their scentless violets, their lives also are without fragrance. Their residences are lit with a dim religious light gleaming from its pagan shrines. From earliest childhood the little ones are taught to keep the incense burning at the family altars. It is morally astounding when one thinks of the

array of facts which might be amassed to prove the absolute and awful degradation to which the sons of men have descended in these fairest lands of the Orient.

A SAD CONTRAST.

Instead of a Christmastide they celebrate the Devil's Birthday. Their greatest and most popular temple is dedicated to the "God of the Eastern Hell." It is their *prima ecclesia*. This is surely worse than Danté ever saw, even in his dreams. The temple above described is the demon shrine to which rich and poor, official and student, mothers and their children seem to be irresistibly drawn. It is usually built on the best sites in the cities. Pedestrians who have lost their way are invariably directed via the "Eastern Hell Great Deity Temple." Its painted walls and minarets stand out in sharp relief against the sky-line. Its doleful bells muffle out calls to prayer. Its walls re-echo the weird dirge of its chanting priests as they wail out its strange matins and its mournful vespers. Most of these men are illiterate, ignorant, and often of ill repute.

Some of the scenes in these temples are pathetic in the extreme. We have seen men and women linking ugly hooks into their eyelids, these hooks supporting incense urns while the fumes and heat scorched their bodies. Others en route to the temples will hook into their arms or cheeks lighted urns with sticks of lucky incense. The longer the distance traveled credits the greater merit. Racked with frenzy and demon-possessed, many of them under self-imposed mental and physical torture foam at the mouth and rage with vehement cursing. Some sit mute and dazed, while others prostrate themselves with loud incantations upon the floors of the temple. In place of the thought of a gift of divine love their thoughts gravitate to the sensual, selfish, and dark vagaries of demonology.

A RELIGION THAT COSTS.

They are devoted but deluded and defeated worshipers. The volume and variety of their costly offerings are amazing. *They do not believe in religion that costs nothing.* The vicarious and sacrificial element is inseparable with their faith. Their altars are sprinkled with atoning blood and

are lit with strange fires. Where faith is credulity, where hope is despair, and where love is an unknown quality, one marvels at the wealth of devotion which is poured at the feet of these dead idols.

It suggests the thought that when this same devotion is illuminated and sanctified by redeeming grace what magnificent surprises will meet the awakened children of God. With what heart-searching and humility have we watched the whole-hearted, generous, and sacrificial giving of the heathen to their deities! With a thrill of joy, too, we have witnessed this splendid grace of giving among the redeemed whom God has given us in China. With what warmth the missionary apostle speaks of "this grace also" abounding in the hearts and lives of those who were spoken of as "my joy and crown!" It is a beautiful eulogy on these newly-won converts, and it is a searching exhortation to us.

One of the saddest moments of my missionary experiences was on the occasion of my being asked by a heathen devotee the pertinent question, "In contrast with our mean worship of the '*pusahs*'—heathen deities—how much *per cent per capita* do your enlightened and honorable countrymen give to their heavenly religions?" It brought the blush of shame to my face and silenced

me. Many of the heathen are assessed at twenty and thirty per cent of their income.

A CHALLENGE TO US.

It is two millenniums since the light shines upon them that sit in darkness and the shadow of death, to guide our life that is ours. *What shall we reply to this burning question inspired in a heathen breast?*

In the light of all the joys, the culture, the blessing, the spiritual light, and of His Star which first shone in the East, it was a promise of the "dayspring from on high." That light was given "to feet in the way of peace." As the claims of the unsaved millions of China, and we have laid all we have and are on the altar, we ask you to count your "messengers of the churches." We can not reveal the "glory of Christ" if the stewards of His manifold grace withhold the investment of their trust funds.

In representing the awful needs and blessings, use your talents, consecrate your lives, glorify your mission, and at this season of gifts, as you look out and away to the great and needy fields, you shall catch a new and beatific vision of the Christ as you hasten to greet Him with some worthy gift for His millennial birthday.

Chuchow, China.



Medical Students, Luchowfu, China.

AFRICA.

TRAVELING IN A DUGOUT CANOE.

HERBERT SMITH.

There is some romance traveling by African canoe. I remember the first time I stepped into a canoe. My clumsy movement almost capsized the rolling, gliding thing. The sensations for the first hour were most pleasing. It was interesting to follow along close to the river's bank and pass beneath the great tropical trees, and to watch the changing color of the foliage in the sunlight; or to follow the nimble movements of a monkey as he scampers up the limbs of a tree, and then with a mighty spring would bound away into the dense vines. The singing, too—wild and strange to a white man's ear—was charming for awhile. Then those twenty paddlers—how they dipped those paddles into the dark-brown waters of the Momboyo River! Dip, dip, dip, dip! Ten on one side of the canoe and ten on the other. The canoe rocked and rolled. Dip, dip, dip, dip! You must be making ten miles an hour. And then the sun got hotter and the singing ceased, all but one lonely voice. He grew tired of being alone, and stopped also. Their arms grew tired, and the dip grew weaker and weaker. Were we moving at all? The pleasing part was gone. Your own back was aching. There were yet eight hours of Congo sunshine remaining. All you would make in a day, at the best, would be about thirty miles.

Lotumbe, Africa.

A WATERSPOUT ON THE BOSIRA.

MRS. C. P. HEDGES.

The only event of our journey, quite unusual, was a race, on the *Oregon*, with a waterspout. Neither missionaries nor natives had heard of one

on the river before, and it formed just as we neared a most dangerous point in the upper river. Rocks were all about us, the waves were increasing, and the massive column of water so steadily following us, it could momentarily have shattered the boat. On we sailed; then Dr. Jag-

gard, temporarily captain, said, "If it gives us ten minutes more, we are safe." The spout weakened in the center, and

we breathed more easily; it again formed, more horrible than before. Where we would have crept cautiously, with careful soundings, we took the lesser of two evils and sped on to and around the curve of the river, into a veritable haven of rest, even though it was the worst landing-place of the journey. The jungle then hid it from our view.

While we had no very excitable people on board, we were all most thankful for a great deliverance.

I had read too much of Congo to be surprised by many things, but real life and events here greatly intensified every hope and impression of the work. As I walked about the grounds of the stations it seemed as if I were on sacred ground, partially, perhaps, because of the graves, but more largely because of the living activities, all done in His name.

After the Field Committee's annual meeting at Longa, the *Oregon* took the Jag-gards and Mr. Holder to Monieka first, then brought us to Lotumbe; thus I have seen all the stations, and marvel at the opportunities God has given us.

But above any direct work being done by the missionaries, I recall the fruits of their labors in such moments as these.

One night we anchored where four gum copal hunters were camping. The moment the *Oregon* was made secure, the native Christian workmen were off, singing lustily about that little camp-fire. Then followed a prayer and a sermon by our "wheelman." No minister at home puts more energy into the delivery of a sermon to four hundred than did this fervent man for four.

Later we learned that they had never heard the story, except once as a priest passed through their village, with his greater love for Mary. As their closing hymn arose, Mr. Moon, with a tremor in his voice, said, "And at home they even ask if it pays."

Another time a canoe rushed out and begged us to stop at their village for a meeting. Ere we could land they had returned, sounded their village drum, and assembled over two hundred people. Of the group but eighteen were at least half clothed, the remainder gave one a heart-ache; yet as old and young alike sat down on little sticks of kindling-wood and listened most attentively as our wheelman again taught, I thought of another, who said, "Gold and silver I have not, but such as I have I give thee." Our evangelists can sometimes reach this village, but, Oh, the pity that it must be *sometimes*! Blessed are they that hunger and thirst



after righteousness, for they *shall* be filled. But, when? Friends at home who support evangelists here may well be proud.

Mr. Hobgood and Charles were greeted by a class of over 160 inquirers upon their arrival here, 81 of whom were baptized the 29th of June. Then Charles performed seventeen marriage ceremonies at the evening service, a number, of course, being from among the inquirers who had had previously no marriage.

Did you ever think how strange it must seem to *eat* the church offerings? We are usually given first chance to buy the eggs and chickens given as "mpoji." Yesterday the workmen killed a wild pig and brought up one ham as an offering. We bought it, kept enough for a day, and gave the boys a feast. To-day we had a palm cabbage.

Our last tie to civilization, Mr. Hobgood, went down to Longa, Monday. He will accompany Mr. Eldred on an itineration trip of probably ten weeks.

We await the Johnstons' coming this fall. It will seem fine, indeed, to have near (?) neighbors. However, we are too busy to get lonesome or homesick. Presume Dr. Frymire will come to Lotumbe. One who was baptized last week lost an eye, which Dr. Frymire could most probably have

saved, but our remedies failed. I was extremely sorry to see him go to his distant home with such an affliction.

LONGING FOR THE CONGO.

MISS EDNA ECK.

Only three months have passed since leaving Congo, and how we wish we were back! Not that we love home friends less, but that we are needed in Congo more. How she calls!

After more than a year with only three workers at Bolenge, and less than either of the other three stations (two at Monieka, two at Lotumbe, and most of the year only Mr. Eldred alone at Longa), we felt rich at the arrival of five at one time, and later three more. This makes a force of sixteen for the four stations at present. However, five of these have not yet been on the field four months, and still two others are not yet out a year and a half; so that only half of the force are yet able to take their full share of the work.

With the four stations and the steamer (which is really a floating station), there should be at least twenty workers actually on the field, each well able to use the native language. Ten more should be on furlough, ready to supply when other furloughs come due—to say nothing of vacancies resulting from other causes.

Only one who has been on the field can realize how useless it is to talk of filling such a vacancy as comes at present—that of our oldest worker, who was so ably though sadly carrying on the work at Longa alone. How anxiously he was looking forward to the arrival of the two new workers, Mr. and Mrs. Johnston, planning for their comfort, etc.! What a strong and helpful friend they would have found in him! Of course, such a vacancy could not immediately be filled by scores of new workers. Only to find one's self in a crowd of a strange tongue can make one realize how helpless he is or how useless he can be for many months in such surroundings.

Now, where is Congo to look for this doubling of her forces? How long can these few stand the strain until as many more make up their minds that the "Go ye!" is a personal command? Do we hesitate because of the distance? Many people live in adjoining States without seeing each other for a longer time than one term of service in Congo. And we all have the same sun in each twenty-four hours.

Have we more opportunities for using our talents in the homeland?

No talent is wasted in Congo. In fact



Mbalokalo, of Bolenge, and his wife, Nkoso. He looks after the school boys and is station handy man. During Secretary Corey's visit to the Congo, Mbalokalo was his interpreter, guide, and helper.

we have developed some new ones since going there.

Are we needed more at home?

Why, more than four years ago a certain position had over one hundred applicants, and we haven't heard of a single position being abandoned from our absence.

Do you want to feel that your help is appreciated?

Then come along to Congo. For the native never ceases to admire the wisdom and skill of the white man.

Is the climate your horror?

True, one should be in good health before going to Congo. Though we seldom see a temperature there such as thousands of people had to endure in this country last summer, our day temperature in the shade ranges from 80° to 95° F. It very seldom reaches 100°. The nights are much cooler. After living in Congo for a few months one always wants a covering of as much as one or two woolen blankets, in order to sleep comfortably. The cool nights are restful indeed. This not to advertise the country as a health resort, but to rid the minds of some of the horrors of that torrid zone climate. Some of us even gain flesh in Congo and come home disappointing our friends who expect to see us pale and thin.

But to us the greatest thing is the pleasure of real enjoyment in labor. As one is able to watch the great change that comes to a life brought from raw heathenism to the simplicity of a follower of Christ, his joy is full indeed. And though at times weary with long waiting, yet we know that we are only helping to fulfill His prophecy of doing the "greater works" which He left for us to do.

JAPAN.

A FAREWELL MESSAGE.

JESSIE A. ASBURY.

The year which is a great event to a foreign missionary—the furlough spent in the homeland—for me is quickly drawing to a close, and I am getting more and more anxious to get back to my work in Japan. I have been privileged to spend this furlough in two of the most noted States in the Union—one "My Old Kentucky Home" State, so full of loved ones, who made me feel at home, though I had been away so many years. I felt myself very fortunate to have been in Kentucky at Thanksgiving and Christmas time. When I was only hoping for the taste of *one turkey*, I could

not count the number I did eat, or help to eat rather, while visiting "my folks" and my Living-link church. And I feel that I can go back now and live on rice and tea for five years, as I have had one good "filling up." The other State where I spent a larger part of the year is California, the State where every one wishes to go before he dies. It is like the Japanese people all desiring to see Tokyo, their capital; and then, if they live through that great experience, they hope to see America. This State of sunshine and flowers is worth seeing.

I was lonely at first for three friends whom every one living in Japan is compelled to make, and they are the "Misses Umbrella, Raincoat, and Overshoes." And even we ladies have a speaking-acquaintance with "Miss Rubberboots." Yes, Japan is not only a land of sunshine, but a land of rain. The missionaries soon learn to feel that the rain and mud in which we must walk (for we do not have sidewalks) is a part of life in Japan, and nothing less than a flood keeps him from work.

Japan is in great need to-day. What does she need? She needs you. She needs you to send her more missionaries and the necessary equipment with which to work. As the farmer can not work his field without necessary implements, the seed-sower of the Kingdom out on the great foreign mission field must be well equipped if you expect him to gather in a great harvest. Japan needs your help in educating her consecrated young men and women for Christian work. She needs your help in building churches and schools and homes for your missionaries. And above all she needs your prayers. I need your prayers as I sail for Japan. I need you to pray that I may go back to my work with renewed strength, both physically and spiritually, sufficient to meet every problem that confronts a missionary. Pray that by my life the people with whom I work may not only know that I have been to America, but that I have been with Jesus. May I make Him the center of my life and lead many to accept this same Jesus! is my prayer. Good-bye, and God bless you!

Hollywood, Cal.

A KINDERGARTEN PICNIC.

GRETCHEN GARST.

We had looked forward for weeks to the time when we could take the children for a picnic. We planned for Friday, and the day was just right. This time of year, when the sun shines very brightly, it is too

hot to be safe. That day was cloudy, but it did not rain. After the children were assembled we had opening songs and the usual prayer, and then started out. It is a walk of several blocks to the place where we were to take the horse-cars! There was one fairly good-sized one for the children, and a very small one for the maids and parents who went along. The horses here are most insignificant-looking. A bag of clover was hung on the back of each car, for the horses' dinner. There was a long wait before the car from the other end of the line came, but the children were as patient as could be. Some of the older ones started songs, and all joined in. They were packed in like sardines, and were far from comfortable, but not one complained. All were glad when we started! The track leads through ricefields, and the children saw men and women, up to their knees in mud, transplanting the little new rice plants. As we entered the next town we passed between a few small shops and some houses, and then were at the station. From the station we walked quite a distance along the harbor, where we saw fishermen working at their nets, and many men loading and unloading large, primitive sailboats. It was so far that the children had to stop and rest, and the littlest ones were glad to

ride on their nurses' backs. I could see why it was that there is always a holiday after a picnic. The teachers usually take the children quite a distance, and they are so tired that they need a day to rest. Our teachers planned for Friday, so that the rest day would n't mean losing a day of school! Well, pretty soon we came to some green grass and a lot of flowers. The children gathered flowers, and the older people watched or helped them. Of course, they were all hungry. The children formed in a circle and returned thanks, and then scattered in groups to eat their lunches. After lunch there was some more scampering around, some songs, and then we started for the car. We just missed one, so had to wait half an hour. A number of the village children had followed us, and thought we were an interesting group. (I forgot to say that the town is the port of Akita, and is the place where father and mother landed when they first came.) Then there was the ride back. The horses were stubborn about starting. I stood at the front door of the car and felt a little anxious. The car was a rather unsteady proposition, anyway, and I wondered that we didn't capsize. We didn't; but I was glad to get to the end of the line. All the children were as happy as could be when we separated, and as there



Graduates of Bible Department of Girls' College, Tokyo, Japan.

were none who were sick, we were all happy. The older people spoke most appreciatively.

FROM JAPAN.

BERTHA CLAWSON.

Miss Mary F. Lediard arrived in Japan from her first furlough September 13th. She is well and happy and begins her term's work with a zeal that is refreshing. She was gladly welcomed by the whole school and by the whole mission.

On the same ship with her came Miss Jessie Asbury, who spent a week with us at the school. She, too, returns refreshed in body and spirit. She returns not to her old work in Akita, where she has served so faithfully through so many years, but to the work in Sendai, with Mr. and Mrs. Robinson.

Mrs. A. L. Shelton and daughters Doris and Dorothy, en route to their work in Tibet, were guests in the home of Mr. and Mrs. T. A. Young, at Takinogawa, for several days. They arrived on the same ship with Miss Lediard and Miss Asbury. Their visit was a great joy to us all. Mrs. Shelton spoke one evening in the library of the school to the girls and teachers. Her talk was very inspiring and opened the eyes of all to the remarkable work our Tibetan missionaries are really undertaking. Great, indeed, is their faith!

Mr. and Mrs. R. D. McCoy and children are due in Tokyo, October 24th, from their first furlough. With them comes Miss Winifred Brown, of Bonham, Texas, as head of the Music Department of the Girls' School. We are to have with us, also, for at least one year, Miss Ruth Higginbottom, niece of Miss Edith Parker. We are eagerly awaiting the arrival of this party. Our hearts will be cheered, our burdens lightened, and together we shall attempt greater things in the work. The school girls and all of us will be glad to welcome Miss Ruth. She is fourteen years old. It will be a novel experience to have an *American child* in the house for a whole year. We shall not be lonely, neither will life be monotonous. We look forward to a busy, happy year in the Takinogawa work.

CUBA.

FIRST IMPRESSIONS IN CUBA.

W. L. BURNER.

We have been here just two weeks and are beginning to see things more nearly in their true proportion, we hope. I purposely

waited, that I might the more rationally write you, for at first we got one great, blurred impression of so great need and small force to do it all. I think I can begin 'to appreciate Brother Rains's advice, "Go, labor faithfully, but do n't be discouraged at the results." But I feel that great results have already come here, and we may expect larger things in the future. Brother Menges has faithfully sown and nourished, and the fruits show for his labors. He has planned and built an excellent Sunday-school and church home on the first floor, and the missionary home on the second floor is well planned, airy, roomy, and all one could wish. The plant compares well with the other missions of the city.

Of course, all this is but a means of reaching and helping the people. He has done much here, and marvelously, when we remember that he was alone so much of the time. I have watched the services of two weeks with a great deal of interest and pleasure. The Friday night preaching services are well attended, especially for week services. The Sunday-school is good. There were thirty-nine out Sunday, but this was a slight falling off, due to a picnic in town. The people like pleasure, and it is hard to work against these things. The singing is worthy of special notice. They sang with life and feeling such airs as "At the cross" and "I want to be a worker." Every one seemed interested; the order was good, and on entering each bowed in his seat for silent prayer. The communion is held in connection with the evening service. They enter into this reverently, and are grateful for the precious Christian privilege they enjoy.

There are some choice spirits here. One is a young lady who teaches the primary class. She came in spite of the opposition of her parents—was told that most cruel things were done to those who came here—but she came to learn, and when she desired baptism, her people objected. Finally she asked her parents that instead of the birthday present they always gave her, that they allow her to be baptized. They granted the request, and now she is one of the best workers. Another is a fourteen-year-old boy, a natural leader and an enthusiastic worker. I hope, when I know the language a little better, to organize a band of some sort to develop him and get the boys interested. If this fellow can be held safe through this trying period, he may make a preacher we will be proud of some day.

These people, when compared with what

they have all around them and what they came from, are a source of great satisfaction. The code of morals is very low or, I may say, almost entirely lacking. The primary desire seems to be to get something for nothing, and to work only when they absolutely have to. They are but children in nearly everything, and must be watched and nursed so carefully if they are to be developed properly.

I feel very hopeful for the future, but the greatness of the task before two such weak children, when Brother Menges leaves, staggers me. There is more than enough to keep one going all the time here in Matanzas, and then we have the two native evangelists to look after, besides several other points that need attention and help.

Matanzas, Cuba.

PHILIPPINE ISLANDS.

A BIBLE INSTITUTE.

SYLVIA M. SIEGFRIED.

During the month of May, 1913, a Bible Institute was held for young women from the provinces of Ilocos Norte, Ilocos Sur, and the sub-province of Abra. It was held in the new building of the Bible College in Vigan. Forty-eight were in attendance and sixteen towns were represented. The following subjects were taught: The Book of Judges, Christ's Greater Galilean Ministry, Music, Life of Paul, Practical Teaching (using the Sunday-school Lessons in

advance), Sunday-school Methods, New Testament Doctrine and Sanitation. Besides the writer, Dr. Kline, Mr. McCallum, Augustin Belisario, the pastor of the Vigan church, Apolonio Batoon, a young man of the same church who taught music, conducted the classes. Some afternoons were spent in street-preaching, calling, or teaching Bible classes. Several of our churches this year have been visibly strengthened by the work of the young women who have studied in former institutes. They often come weak in faith and afraid to take any special part in church work; when they leave, in most every case we can detect a growth. Some who have shown great strength had never attempted church work until they came to the institute. Many who were great tobacco smokers before, have never gone back to the habit again, though a few have only forsaken it during the month of study.

In this institute there were eleven who had not yet become members of the church, nine of whom were baptized while in Vigan. We trust that these may all remain faithful to the profession which they have made, and that the church of our Lord may be glorified.

INDIA.

THE LEAVEN AT WORK.

H. A. EICHER.

This summer, during the hot weather vacation, when the schools were all closed and I was at the hills, the Christian boys of



Bible Institute, New Bible College Building, Vigan, Philippine Islands.

the high-school and a number of the teachers were out in the district with the evangelists preaching in the villages and selling Gospels and tracts to the people. They report the best season's work that has ever been done here, much more literature sold than ever before, more interest in general, and a number of inquirers. However, there is one incident that stands out as significant, showing the gradual working of the leaven of Christianity in the old caste customs and superstitions of the country.

One day one of the evangelistic parties, including some of our high-school boys, came to a certain village in which lives a high-caste Brahman family, whose son has been attending our high-school. The son came out and, seeing the evangelists, and our Christian high-school boys with them, at once invited them to his house. They were glad to seize the opportunity, and with some evident pride this high-caste Brahman boy led the evangelistic party right into the "sacred precincts" of his home. The father, by his manner, objected, and the men hesitated, not wanting to cause trouble or give offense. However, the boy insisted and took them right in. He gave them a bed to sit upon, and proceeded to make them comfortable, while the father scowled. Then, proceeding with his hospitality, the boy asked if they would not like some water to drink. As the men had been tramping in the heat, water was very acceptable; so they gladly accepted. The boy brought the water, but not in the ordinary lota, or vessel, from which other people may drink without offense, but in their own family drinking-cup of brass. The men did not want to take it, knowing what it meant to the caste feelings, especially the high-caste Brahman; but the boy insisted, saying it was all right; and so, while the father still scowled, the son gave our evangelistic party the best of hospitality, and the high-caste Brahman boy gave them to drink out of his own private drinking-cup. Then, being refreshed, the men sang Christian songs to Mr. Shah's accompaniment on the accordion, while the members of the family gathered about to hear. They also spoke or preached to the household, and the son bought some Christian literature, to which the father also objected, but the wishes of the son prevailed. Who can measure the influence of the leaven working in such a home? The sons now growing up, with broader minds and hearts touched with Christian truth, will be the leaders of the

future and, as in this case, are really leading their families now. Pray for us and them.

Harda, India.

THE MUNGELI.

O. J. GRAINGER.

The following facts concerning the mission station in Mungeli we are sure will interest the friends of the cause. The Foreign Society supports a staff of five Indian evangelists. The first man is S. N. C. Biswas. His salary is \$220 per year. Damaru Nicol is also another evangelist, whose salary is \$92 per year. The third evangelist is Tihari Masih Das, who enjoys a salary of \$64 per year. Pema is paid \$48 per year, and Kabilas \$40.

Besides this evangelistic force there is also a hospital and dispensary staff. Hira Lal is the first medical assistant. His salary is \$180 per annum. The second assistant is Dhansai, whose salary is \$68 per year, and the third, Bikram and wife, \$60 per year.

Besides these we conduct day-schools. There are four Indian teachers. Their salaries are small. At Jarhaganw there is also a school. This is an outstation, and there are six teachers. At Barela there is a school with four teachers. Also a school at Rohara with four teachers, and a school at Bhulan with three teachers. These schools accomplish a great deal of good. Of course, the missionary in charge has a general superintendency of the hospital and of the church in Mungeli and of the schools. This, together with his preaching, involves considerable labor indeed.

Text Calendars.

A beautifully-printed thirteen-page Gospel Text Calendar for 1914, in colors, published by H. S. Hallman, Berlin, Ontario, has been received. The calendar contains on the front page a large half-tone picture of Christ healing the sick; a well-selected Bible-text for each day of the month for twelve months, and the monthly calendar in large figures at the end of each sheet; also a 200-year calendar on the inside cover-page. It is a fine calendar to hang up on the wall for daily reference. The price is 25 cents each.

Index to Volume XXVI.

	Page		Page
Additional Facts Concerning Death of Mrs. Eldred	55	Faithfulness to the Living-Link	382
Address to the China Medical Association	143	Financial Exhibit	2, 42, 82, 122, 162, 202
Africa	470	242, 282, 322, 362, 415,	550
Akita	431	Fine Investment for Some One, A	10
Along Chinese Canals	334	Floods and Flames	173
Ambassadors	349	Flow On, O Congo!	220
Among Our Missionaries	33, 77, 114, 150, 196, 224, 269, 315, 352, 395,	Folly of Militarism	246
578		Foreign Society Catechism	546
Among Villages of India in an Ox-cart	59	"Foreword, A"	63
Another Good Year	52	From "Human Progress Through Mis-	
Annuity Fund	420, 499	sions"	71
Aparri	467	From Tsungming	379
Appeal of the Heathen, The	137	Gaining Wealth and Losing Life	372
Appreciations of R. Ray Eldred	560	Garrett, Mrs. Frank	407
Are the Unevangelized Heathen Lost!	211	Gems from the March Offering	148
Requests	419, 500	Getting Ready for the United Missionary	
Bible View of Money, The	338	Campaign	330
Bilaspur	435, 438	Giving for Definite Objects	57
Biographical Sketches of Our Missionaries,		Give While You Live	10
141, 193, 223, 254, 292, 332,	376	Glimpses of Child Life in Manila	176
Boys' Orphanage Illustrated, The	303	Glimpse with the Children in India, A	191
Birthday Party in Japan, A	180	God's Call to Advance	218
Black Evangelist's Story of Prodigal Son,		God's Challenge to His Church	342
A	22	Good News from Africa	253
Bolenge	471	Great Message, The	554
Book Notices	40, 78, 160, 200, 320,	Growing Glory of Christianity, The	575
360, 400,	506	Growth of Foreign Society in Ten Years	49
Boys and Girls in Sunny Cuba	181	Half-Dozen Living-Link Churches on Ni-	
Call and the Response, The	242	agara Frontier, A	213
Campbell, Alexander	289	Harda	436, 438, 439
Canadian Missionaries of the Foreign So-		Harlan, Mrs. M. E.	131
ciety	375	He Shall Have Dominion	62
Cane Ridge Meeting House, The	373	Helpful Summer Conferences for 1913	147
Challenge to Occupy Tibet, A	362	Hindering Rather than Helping Work of	
Changing Order, The	405	the Lord	56
China	421, 448	Hira Lal	408
Chinese Student Finding His Way to God,		Honor to Whom Honor is Due	27
A	574	How We Live on the Tibetan Border	103
Christ's Conquering China	567	How Isaac Errett Loved the Missionary	
Christ's Last Command	92	Cause	189
Chuchow	452	How It Strikes a New Missionary	16
Church Offerings	415	How Not to Use the Duplex Envelope	556
Church's Opportunity, The	255	How to Get Together in China	256
Clarion Call, A	41	How to Have a Great Children's Day	174
Composition Kingdom, The	337	How to Put the Missionary Committee to	
Conference with the Missionaries, The	344	Work	18
Continued Growth	287	How Shall I Vote?	89
Contributions by States and Countries	427	How We Became a Living-Link	573
Cory, A. E.	252	How We Plan Children's Day at Akron	218
County Living-Link, The	564	Humorous Side of Mission Life, The	347
Cry from the Foreign Field, A	210	Imperial Advances	281
Cuba	469	Importance of the Bible College in Manila	266
Curious Visitors in Africa	178	Important Chapter in China History	259
Damoh	436, 439, 440	Impressions of Mission Work in China	387
Day Interpreted, The	208	Increase in Receipts	415
Dead, The	423	India	434
Death of Mrs. R. Ray Eldred	3	India Calls for Men	565
Death of R. Ray Eldred, The	403, 424	India is Moving	300
Decennial of the Filipino Churches, The	25	Individual Offerings	416
Do Not Say	370	In Spite of Opposition	216
Duplex Envelope, The	54	Interesting Document, An	170
Dynamics of a Single Sentence, The	108	Interesting Letter, An	251
Editorial Notes	2, 42, 81, 122, 162, 202,	Is the Commission Still Binding?	209
242, 283, 323, 402	550	Items of Interest Concerning China	391
Education and the Foreign Society	383	Japan	428
Endeavor's Dream, An	32	Joy of a Missionary's Return, The	65
Endeavor Societies	416, 422	Joy of Leadership, The	249
Eldred Boys, The	572	Joy of Making a Church a Living-Link,	
Eleven Months' Review	369	The	183
Encouraging Children's Day Returns	267	Joys of Missionary Service	142
England	480	Jubbulpore	436, 439
Enough and to Spare	371	June a Good Month	288
Entering the Sunrise Kingdom	20	Keeping Up the Spiritual Tone	29
Enthusiastic Testimonies from Newly-Appointed Missionaries	145	Kindness of Tibetan Women	261
Epoch-Makers of Modern Missions	190	Laog	464
Every-Member Canvass and the Duplex Envelope	134	Last Month of Present Missionary Year,	
Evolution of a Chinese Christian, The	348	The	327
Executive Committee, The	420	"Leaving Houses—or Children"	14
Facts About Japan	351	Letter Concerning R. Ray Eldred's Death	558
Facts That Tell	50, 221, 350	Letter from Dr. Pickett, A	405
Faithfulness in Missions	294	Life Directors	501
		Light and Salt	90
		"Little Child Shall Lead Them, A"	183
		Literature	423

	Page		Page
Living-Links, The	416	Receipts for the Year	507
Living-Links by States	48	Remarkable Contrast, A	15
Living Link Items	194	Report of Summer Conferences	400
Livingstone Centenary, The	28	Report on the Home Base	415
Longa	472	Revival at the University of Nankin	144
Lotumba	474	Salient Points in Year's Work	425
Luchowfu	454	Secret of Missionary Interest, The	106
Making Progress	182	Sendal	480
Margaret K. Long Girls' School	340	Sermon Outlines	95, 576
Marrying Twenty-two Couples at Once	102	Shall the New Building Hinder the Mis-	
Marvelous Contrasts in China	207	sionary Offerings?	219
Master's Face, The	368	Shanghai	453
Meaning of March Offering	53	Signs of Promise	76
Memories of India	258	Silver Bay Conference, The	348
Methods and Offerings	194	"Sitting Over Against the Treasury"	53
Millionaire Going as a Missionary, A	18	Six Reasons Why Every Church Should	
Milton's Missionary Prayer	121	Contribute to Foreign Missions	95
Ministering to the Lord	58	Some Christian Workers in India	393
Minister's Leadership in Missions	13	Some Interesting Tibetan Girls	175
Minutes of Convention	412	Song of India, A	291
Missionaries, Movements of	420	Special Campaigns	422
Missionaries, Names and Addresses of	498	Starting Right	566
Missionary Day at Transylvania Univer-		Steady Growth	547
sity	89	Strategic Hour in Eastern Asia, The	1
Missionary Days, The	555	Striking Paragraphs on Giving	113
Missionary Educational Movement at Lake		Striking Sentences from Convention Ad-	
Geneva, The	381	dresses	410
Missionary Education in the Church	562	Supreme Task, The	206
Missionary Emphasis of the Zurich Conven-		Sunday-school Department, The	79,
tion	378	118, 157, 198,	239
Missionary Session of the Los Angeles		Sunday-schools, The	416, 422
Christian Endeavor Convention	381	Sure Sign, A	12
Missionary Smiled, And the	222, 302	Sure Sign of Promise, A	288
Mission Study	423	Swordless Conqueror, The	248
Mission Study Class Supplies	506	Tabular View of the Work	482
Modern Miracle, A	371	Tabular View of Work in Denmark and	
Monieka	476	Sweden	479
Monthly Missionary Programs for Sunday		Taking the March Offering	94
Schools	80	Takinogawa	429
Muncie and Her Living-Link	257	Ten Leading Churches, The	49
Mungeli	435, 438, 440	Thakur's Child, The	99
Names of the Dead	481	They Like the Intelligencer	350
Nanking	448	Three Great Words	293
Nantunghow	456	Tibet	421, 478
Need of Separate Missionary Treasurer in		"Tie that Binds, The"—Blessings of a	
Local Church, The	133	Living-Link	217, 262
Nelson's Greatest Day	179	Tokyo	433
Never Before	92	"Too Late!"	408
New China, A	96	Toronto Convention, The	406
New Day, A	549	Treasurer's Report	484
New Era in Missions, The	328	True Statement, A	250
New Field Secretary, The	421	Union Medical College in China	130
New Gospel Healing Plant, A	140	Unique Missionary Service, A	335
New Missionaries	51, 411, 421	United Missionary Campaign, The	173, 377
New Missionary's Motive, The	299	University of Nanking, Mission School of	421
New Secretary, A	250	Untying the Hands of Jesus Christ	333
New World Challenge, A	201	Use Statesman-like Plans for Children's	
Norway, Tabular View of Work in	479	Day	172
Now is the Time for Action	321	Vigan	465
Obedience Pays	409	Vigan Bible College, The	339
One Thing Most Needed, The	171	Wanted Now—Seven Men	929
On Conserving the Missionary Days	328	What a Missionary Book Will Do for a	
On the Highest Authority	81	Church	215
Only Begun	120	What is Demanded of the Church	98
Orphanage in India	443	What Missions Do for the Preacher	67
Our Friend, the Telegraph Operator	136	What Think Ye of This?	557
Our Living-Link Happiness	185	When the American Flag Floated Over	
Our People and the United Missionary		Chuchow	297
Campaign	286	Why an Annual Every-Member Canvass for	
Our Pioneer Missionary	161	Missions?	557
Our Pulpit	73	Why Should We Celebrate David Living-	
Over the 'Phone from Over the Zone	187	stone?	111
Panama Canal and World Evangelization,		Why the March Offering?	571
The	561	Why We Are Anxious to Go	346
Peril of Luxury, The	94	Womanhood in Congo-land	299
Philippine Islands	461	Wonders of a Missionary House, The	146
Plans Worth While	75	World-Missions and Local Power for the	
Pleased and Hopeful	61	Church	110
Prayer, A	401	World Survey, A	251
Preachers as Missionary Leaders	265	World-Task, A	570
Problems of the Congo	263	Workers, Need of	422, 425
Progress of the United Missionary Cam-		Work of Year Summarized	424
paign	556	Work in Australia, The	221
Prophetic Conferences	295	Worth Noting	75
Protestant Foreign Missions of the World	247	Wuhu	458
Publications of the Society	504	Young People's Department	78, 120, 158,
Pushing the Work	289		199, 240
Put Children's Day on a High Plane	208	Zurich Convention, The	378